

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

A fall meeting of the Foreign Mission Board will be held in Richmond, Va., Oct. 13-14.

Gipsy Smith of England is on his thirty-fourth evangelistic trip to America.

Rev. H. O. Hearn, once pastor at Lyon, has resigned the pastorate at Calvary Church, Bogalusa, La., after six years service.

Pastor Andy M. Tate, one of our Mississippians in Kentucky, recently welcomed 29 into the Lebanon Junction church, 24 by baptism.

The Sunday school of First Church, Columbus, is having this week an enlargement campaign led by Dr. N. R. Drummond of Nashville and Mr. J. A. Farmer of the state Sunday school workers.

Drunken drivers kill more people in this country than mad dogs. And yet we make a great ado about mad dogs, but let a drunken driver off with a small fine. And we don't wait till the dog bites somebody before we kill him.

Pastor W. L. House baptized fifteen and welcomed ten by letter at Salem church in Hinds County, in a meeting in which Rev. William Ferguson preached and Mr. Howard Aultman led the singing. The church was greatly helped.

"Not Your Own" is a new study book for B. T. U. classes, written by Claire Hill Cooper, published by the Sunday School Board, selling for 60 cents cloth, 40 cents paper. It is a help to those who are willing to face their responsibility as Christian stewards.

Pastor B. L. Davis of Brookhaven says in his bulletin: "One of the finest things we could do in our church program is to place The Baptist Record in every home in our membership, and some of us will not be satisfied until this objective has been realized."

Dr. P. H. Anderson who taught two years at the Baptist Bible Institute while on Turlough from his work in China, had started back to China when the war in that country delayed his return. Recently his mother, 91 years old, passed away, and he was able to attend the funeral service.

Pastor J. B. Flowers welcomed 30 new members into the Moorhead church recently as a result of the evangelistic meeting in which Dr. Wallace R. Rogers of Vicksburg preached and Rev. W. L. Cooper, former pastor, now in Montgomery, Ala., led the singing. Fourteen were baptized.

Wisely has Dr. Josiah Crudup, moderator of Deer Creek Association, publicised the approaching session by notices in all the papers of that district. There is a one day session at Straight Bayou church, six miles from Midnight, beginning at 9:30 a. m. A good attendance from churches in the counties of Humphreys, Washington, Issaquena and Sharkey, and they will be well taken care of.

In the Baptist Standard these facts are gleaned from The Southern Baptist Handbook: There was a net decrease of 10,154 in the number of baptisms reported last year as compared with the year before. The states in which a decrease was reported are: Alabama, District of Columbia, Georgia, Kentucky, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia. The states in which an increase was reported are Arizona, Arkansas, Florida, Southern Illinois, Louisiana, Maryland, Mississippi, New Mexico. The total increase in these was only 690.

Jackson, Miss., Sept. 23, 1937

NEW SERIES
VOLUME XXXIX. No. 38

Rev. M. A. Davis of Union reports three good meetings. He was with Pastor T. R. Hammond at Walnut where a young church has had a vigorous growth. It was a good meeting for the church. One result was that five young ladies dedicated themselves to lives of Christian service. He was also with Pastor Silas Johnson at Sicily Island, La., where 26 were added to the church. Brother Johnson recently graduated from Louisiana College and preaches here half time. Brother Davis was also with his friend, Pastor G. A. Cooper, in a meeting at Byne Memorial Church, Albany, Ga. There were six additions. Brother Cooper went from Mississippi to be chaplain in the reserve corps of the army, and was then called to Albany where the Lord is greatly blessing his labors.

Press dispatches from Nashville indicate that the Executive Committee of the Southern Baptist Convention has authorized the Foreign Mission Board to borrow or raise \$100,000 for the extra expense of taking care of the missionaries in China, now in the midst of war. An appeal for contributions will be made by a committee composed of Drs. J. R. Sampey, J. W. Storer, Frank Tripp and C. E. Maddry. Of the 178 missionaries in China it is said that all but 30 will be removed to places of safety.

The Watchman-Examiner tells of the baptism of Mrs. Martha Draper, aged 97 by Dr. Perry F. Webb, San Antonio, Texas, and says that this is possibly the oldest person ever baptized in the United States. We remember to have seen an old gentleman, aged 103 attending a district association in Lee County a good many years ago, and were told at the time that he was baptized at the age of 99. We should like to hear from any brethren in that part of the state who can corroborate or correct our recollection.

Mr. H. R. Maynard, superintendent of the Sunday school at Englewood Heights Church, Ft. Worth, writes that a year and a half ago their church was badly in debt and greatly discouraged, no progress had been made for years in paying the debt. They called on the Lord and Rev. L. T. Aultman came to them as pastor. Three weeks ago the \$3,000 debt was wiped out and money left in the treasury. They have two lots on the corner, paid for and brick on the ground for a new building. There are 75 tithers in the membership. The Sunday school enrollment is 290. The church is greatly heartened and hopeful.

President L. R. Scarborough announces that Southwestern Seminary has had the most glorious opening enjoyed by this institution in recent years. Before the close of the first week the enrollment has reached a total of 416, which is more than were enrolled at the end of the first half of last year. The third day in chapel every state in the Southland, except Maryland, was represented. There were ten from other states and three from foreign countries in chapel that day. On Tuesday night, the 7th, Dr. B. J. Cauthen, head of the Department of Missions, delivered the formal address on "The Products of the Missionary Enterprise" to one of the largest and most appreciative opening crowds Southwestern has had in her history.

Other students are expected to continue enrolling until September 20, after which no student will be permitted to enroll until the opening of the second quarter of the first semester beginning November 1.

It is said that the farm income of Mississippians in 1936 was three times what it was in 1932, a larger proportionate increase than any other state in the union.

Evangeline Boothe says: "Drink has shed more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocent, blinded more eyes, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other scourge that has cursed the world."

Bolivar County Association meets with Morrison Chapel Sept. 30. On the program are Devotional by C. M. Day; Sermon by J. W. T. Siler; Dr. Otto Whitington, E. G. Evans, I. D. Eavenson, A. L. Goodrich, C. C. Caraway, Mrs. Guy Waldrop, W. G. Mize. At night a meeting in the interest of Sunday schools and B. T. U.'s at which an address will be given by Prof. Chester Swor, just returned from the Young People's Conference in Switzerland.

Rev. J. R. Kyzar, pastor at Grandview church, Nashville, came back home for a meeting at Bogue Chitto where Rev. Joe Canzoneri is pastor. He had the joy of being entertained, with his wife, at his mother's home near Bogue Chitto. He was greatly refreshed by the fellowship. A few were saved, others reclaimed and others dedicated their lives to Christian service. Brother Kyzar was also recently in meeting at Una church, near Nashville, and at Eagleville, Tenn., Dr. J. C. Wiles pastor. The Lord added his blessing. Brother Kyzar is in his eleventh year in his present pastorate. He begins a meeting here Sept. 26 with Dr. C. F. Clark preaching and John Carter leading the music. He asks that you remember them in your prayers.

THE CITY-WIDE REVIVAL Evangelist Bryan Simmons

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Jackson is in the midst of a city-wide revival. Meetings are in progress in the six Baptist churches and in nine churches of other denominations. This is a simultaneous and cooperative effort from these fifteen strategic centers to better the whole city religiously.

The four-fold purpose of this effort is to strengthen the life and stimulate the interest of the church membership; to enlist the multitude of un-affiliated who have moved to the city; to win the lost and to cultivate the spirit of Christian cooperation.

The opportunity is challenging and the responsibility is great.

These meetings began Sunday and by the time you read these lines, we shall be in the midst of the battle. The pastors have secured a corps of experienced and trust-worthy helpers and in behalf of the pastors and their helpers I plead for your cooperation and your prayers.

If possible attend the services. There are more than a thousand Baptists in Jackson with their membership elsewhere. If you know any of these, please send us their names and also write them about lining up with one of the churches here.

Pray that a mighty tide of revival shall sweep over our capital city and that its influence will reach out to every section of our state.

Please read I Cor. 16:9 and Col. 4:2-4.

Sparks and Splinters

After the church was organized at Bolton last week and had elected Rev. L. P. Petty as pastor, there were four candidates received for baptism on profession of their faith.

Dr. J. B. Cranfill tells of the conversion of the shorthand reporter as he took down the sermons of Dr. Truett which were afterward published in the volume "Quest For Souls."

If some men turn aside from making money to build up great Christian institutions, then those who remain in the business of making money ought to see that these institutions are provided with the equipment and endowment necessary to fulfill their mission in the world.

Dr. Geo. W. Truett has completed forty years in the pastorate of First Church, Dallas, glorious years. We are grateful that he is still strong in body, mind and spirit. May the Lord continue his ministry to all our people for many years to come. The Baptist Standard of Dallas pays him deserved honor on his anniversary.

Dr. B. C. Land began his fifth year as pastor at Winnfield, La., by welcoming eight new members, four coming by baptism. In the past four years the church has been greatly blessed. There have been 525 additions, 242 by baptism. Given for all causes, \$41,377.28. Improvements include twelve new Sunday school rooms, a beautiful baptistry and a Hammond Organ.

On Sunday, Sept. 12, Mr. Edw. L. Byrd was ordained to the ministry by the church at Mt. Olive. The examination is said to have been very satisfactory. The sermon was preached by former pastor A. S. Johnston; the ordaining prayer led by Pastor W. L. Holcomb and the charge delivered by Dr. R. B. Gunter. Mr. Byrd is the oldest son of Dr. J. E. Byrd, and is an alumnus of Mississippi College.

Rev. Louis A. Meyers goes to First Church, New Orleans, to be assistant to Dr. J. D. Grey. His work will be promotional, evangelistic, administrative and educational. He will find here one of the finest fields of service in the world, with limitless opportunities. He taught some years ago in the Christian Education Department of the Ft. Worth Seminary, and has more recently been pastor in Memphis.

Out of the everywhere into Blue Mountain the girls came this week. The faculty had to move out of the dormitories to make room. The students were welcomed by Miss Fr. Fraser, president of the student government; Miss Theresa Anderson, president of the B. S. U.; Mrs. Crawley, dean of students, and Miss Naomi Rowton for the freshmen. On Wednesday President Lowrey addressed them on Student Government and Individual Honor.

"CHRISTIAN DOCTRINE" is the title of a new volume by Dr. W. T. Conner, published by the Broadman Press. Dr. Conner is the head of the department of Theology in the Southwestern Seminary. It follows the publication some months ago of his work on "Revelation and God." Those who have heard Dr. Conner's lectures not only in his classes but in the various popular institutes, know his ability to treat abstract truth in a way to attract and hold popular attention. Indeed this seems more the method of teaching theology today than in the days of Hodge and Boyce. It is a departure from exhaustive analysis to clear and easy statement of truth. In this book are fourteen chapters, starting with "Man's Capacity for God," covering the Bible teaching about the three persons in the Trinity, Sin, Salvation, the Church, Ordinances and the Consumption of the Kingdom of God. Recently a Presbyterian layman was wanting a book like this and we were glad to commend this one to him. And all seriously minded Christians will find in it a helpful statement of the doctrines of the Bible. And students of theology can hardly afford not to have it. The price is \$2.50 and it can be had of the Baptist Book Store.

It is said that 800 Baptist students are expected at Mississippi State College this year and 500 at the University.

Dr. J. A. Stewart, recently called to the pastorate of First Church, West Point, has indicated his acceptance, effective Oct. 1.

Pastor D. L. Stennis of Enterprise says, "All that you need is to get the people to read the Record six months and then they will be addicted for life."

Committee on Order of Business for the State Convention consists of W. A. Sullivan, R. D. Pearson, C. Z. Holland, C. E. Patch and W. A. Bell. They will have some announcements soon.

The committee on program for the Pastors' and Laymen's Conference preceding the State Convention consists of J. M. Metts, N. G. Hickman and W. C. Stewart. They will have an announcement soon possibly.

The Alabama Baptist quotes a circuit judge in Birmingham as saying that bootlegging has increased tenfold since the state dry law was repealed, and that much of the bootleg liquor has on it the stamp of the Alabama Beverage Control Board.

Pastor E. F. Estes and Moderator E. J. Lucas write to express appreciation to all who helped reconstruct their church building, West Broadway, Louisville, Ky., after the flood of last spring, also gratitude of all the churches in the Ohio Valley that suffered.

According to press dispatches of Sept. 14 Justice Chambliss of the Tennessee Supreme Court is reported as saying that drunken driving is the responsible factor in a majority of automobile accidents, and he sees no hope of reducing them unless jail sentences are imposed.

Pastor and Mrs. Timmerman have returned to Clarksdale from their vacation. Congregations have been good in his absence, and all are ready for a good year's work. Dr. Timmerman goes this week to help in a meeting at Hendersonville, N. C. The church at Clarksdale asks to be included in your prayers.

In the past associational year the church at Drew has received 20 new members, ten of them by baptism. Total gifts \$6,313.37 of which \$1,788.83 went to missions through the Cooperative Program or designated gifts. All families in the church receive the Baptist Record. The pastor is Rev. J. H. Kyzar.

There are two Jno. D. Freemans who are prominent in Southern Baptist work. One lives in Georgia; the other is state mission secretary in Tennessee. The latter writes us that people often confuse the two in articles from one or the other which appear in the public press. In order to prevent this in the future Dr. Jno. D. Freeman of Tennessee will hereafter sign his name "John D. Freeman, Jr." so that all may know who's who.

Our Baptist people will be rejoiced to know that the Baptist Bible Institute has opened with a greatly increased enrollment. Last year on even date we had 184 enrolled and today have 180 and others are expected. This indicates that the total enrollment will go far beyond the registration of last year. Misses Moonbeam Tong and Pauline Cheung, Chinese students, have landed safely in Seattle and will soon be with us. The apartments are filled, every place in the women's dormitory has been taken and extra rooms have been provided for the overflow men students.—W. W. Hamilton, President Baptist Bible Institute.

A man who says he believes in evangelism but is not interested in Christian education is a good deal like one who says his business is to cut wood, and that he is not interested in ax factories, ax handles, nor in grindstones. There is no necessary antagonism between the dining room and bed room in your house. We have never seen but one animal that was expert at standing for long periods on one foot—and that was a goose. Carpenters, plumbers, painters and plasterers are all necessary to build a house, and generally get along together. "Ye are God's building," I Cor. 3:9.

Pastor W. R. Haynie writes: "The Durant church has 26 boys and girls in the various colleges of our land. I believe this is a record for a church of this size."

To try to discredit the value of prohibition by saying that there are as many accidents in so called dry states as wet states is to ignore the fact that there are no dry states as far as the federal government is concerned. The federal government licenses people to violate the laws of Mississippi and collects money from bootleggers who openly flaunt the law in many places in our state.

Rev. Stanley W. Rogers of Rosedale who has recently been called to the pastorate of the Baptist Church at Bruce moved his esteemed family this week and assumed charge of the work. The good ladies have remodeled the pastorum and done some repairs on the church and everything is in readiness and we are indeed fortunate to get these good folks in our midst as we feel they will be a great asset to our own town and community.—Reporter.

The Commercial Appeal discussing editorially the drunken driving menace, says "The appalling death and accident record is an ever-present reminder not merely of a condition that is costing the Nation thousands of lives every year, but of a problem that apparently defies every reasonable solution. Educational campaigns have had little effect, and appeals to common sense seem to have gone unnoticed. The tragedy of it is that the slaughter goes on from year to year at an enormously increasing rate."

Second Ponce De Leon Baptist Church, Peachtree Road at Wesley, Atlanta, Ga., will dedicate its new building on October 10. Dr. George W. Truett, pastor of First Baptist Church, Dallas, Texas, and president of the Baptist World Alliance, will preach the dedication sermon. It is in a fine residential district. Dr. Ryland Knight is pastor. There are five floors and the spire is 165 feet high. It has a seating capacity of approximately 1,250, has more than 70 rooms. It has a large modern kitchen from which supper is served every Wednesday night.

Associations meeting next week are: Clarke County at Harmony church, Sept. 29; Rankin County at Clear Creek church, Puckett, Sept. 29; Madison County at New Hope church, Sept. 28; Lauderdale County at Oak Grove church, Sept. 29-30; Marion County at Oloh church, Sept. 29-30; Zion at Eupora, Sept. 29-30; Prentiss County at Mt. Zion church, Sept. 30; Bolivar County at Morrison Chapel, Sept. 30; Choctaw County at Providence church, Sept. 30-Oct. 1; Perry County at New Augusta church, Sept. 30-Oct. 1; Kemper County at Stonewall church, Oct. 1-2.

The American Business Men's Research Foundation of Chicago says, that the Treasury Department of the United States has sent out a circular to its employees in which it is said, "There are continually coming to the Department cases involving customs officers on duty under the influence of liquor." For this reason the circular says: "In such a service there is no place for an officer or employee under the influence of liquor during official hours. You are, therefore, instructed to make known to every officer and employee under your jurisdiction that the drinking of alcoholic beverages, not only distilled liquor but also fermented liquors, such as ale and beer, during working hours (including luncheon period) will not be countenanced. Any officer or employee found guilty of violating this order, for a first offense, if his record is good, will be suspended from duty and pay for a period of sixty days or more or he may be dismissed, as the circumstances may indicate and warrant, and for a second offense he will be dismissed; if his record is not good, he will be dismissed for a first offense. You are further instructed to issue warning at the same time that any officer or employee reporting for duty under the influence of alcohol consumed outside of working hours will suffer the same penalties described above for drinking alcoholic beverages during working hours"

Thursday, September 23, 1937
OXFORD AMERICAN
In a brief article in the Oxford American, recently held in Scotland, which All I shall at general impression of these

I have just an old word, the day of its use. It is a good word, but should be understood in the language.

The Oxford American, perhaps the in the name of the early Christians, designated unrepresentative of the world, and different nationalities, nominational and Roman Catholic official non-partisan.

The Oxford American, theme of Christianity in words, it conveys Christianity a life of the people, political, educational, relationships. The legitimate fruit of Christianity in these materials and shaped the country.

After days of interchange of ideas involved, a conference was held. It was not so far as questions of Christianity spring up in the ways and means. Christians are substitutes Christians, their ideas sought in Christ the necessary. That explains conference were the Edinburgh conference dealt with.

At this point I often found the supreme teacher works, theory of course, the ideas. And yet the world over and over again know them." Various widely from one statements and Christian evidence and producing the same wonders if we importance on logical statements of Christ's professing Christian faith leads of Grace as it moves in a mysterious form."

In both conferences with the beauties which prevailed truly one in our another and one Christ and in our effectively His differences found ourselves

OXFORD AND EDINBURGH CONFERENCES
By J. D. Franks

In a brief article it would be impossible to give an adequate report of the two world conferences recently held in Oxford, England, Edinburgh, Scotland, which it was my privilege to attend. All I shall attempt to do will be to give a few general impressions and reactions which came to me of these great oecumenical meetings.

I have just used the word "oecumenical." It is an old word, but is seldom heard today. The heyday of its usage harks back to ancient history. It is a good word, however, and it or its equivalent should often be heard and properly understood in the language of the churches of our day.

The Oxford and Edinburgh conferences were perhaps the most truly oecumenical ever held in the name of Christianity, not excepting those of the early Christian centuries which are often designated under that terminology. There were representatives in attendance from every part of the world, coming from about forty-five different nationalities and about one hundred twenty different church bodies. All of the major denominational groups were represented, except the Roman Catholics and they, so I was told, had official non-participating observers present.

The Oxford conference dealt with the general theme of Christian Life and Work. In other words, it considered the question of applied Christianity as affecting the practical everyday life of the people in their social, economic, political, educational, national and international relationships. What was considered proper and legitimate fruitage to be expected from Christianity in these spheres supplied the bases, the materials and the premises which guided and shaped the conclusions of the conference.

After days and nights of discussion, of free interchange of ideas and convictions on the questions involved, it was found that the Oxford conference was practically a unit in its major conclusions. It was discovered that the churches are not so far apart in their ideas concerning questions of Christian fruits. Their chief differences spring out of their varied conceptions of the ways and means of producing Christian fruits. Christians are more nearly agreed on what constitutes Christian "works" than on what constitutes Christian "faith." They are more united in their ideas concerning the necessary "ends" to be sought in Christian life than they are concerning the necessary "means" for attaining those ends. That explains why the problems of the Oxford conference were not so complicated as those of the Edinburgh conference. The Edinburgh conference dealt with questions of Faith and Order.

At this point I must digress enough to say that I often found myself wondering what should be the supreme test of Christian orthodoxy, faith or works, theory or practice, form or substance. Of course, the ideal is a proper balance of the two. And yet the words of the Master kept coming to me over and over again, "By their fruits ye shall know them." When we see churches which differ widely from one another in their accepted credal statements and doctrines insisting on the same Christian evidences, the same Christian fruits, and producing in the lives of their communicants the same types of Christian character, one wonders if we do not sometimes place too much importance on mere doctrinal analysis and theological statement. A factual study of the evidences of Christianity as seen in the lives of professing Christians of every variety of Christian faith leads one to conclude that in the realms of Grace as in the realms of Nature, "God moves in a mysterious way His wonders to perform."

In both conferences I was deeply impressed with the beautiful spirit of Christian fellowship which prevailed among the members. We were truly one in our mutual respect and love for one another and one, I believe, in our love for Jesus Christ and in our earnest desire to promote more effectively His cause around the world. Though differing widely on many points of theology, we found ourselves united in brotherly love for one

another.

There was also a beautiful spirit of courtesy, sympathy and patience manifested as we exchanged views and convictions on controverted questions. This created an atmosphere of freedom, of mutual appreciation and understanding, so necessary always in efforts to harmonize differences among people. Nothing will contribute more to the cause of Christian unity than a frank and honest understanding among Christian people of one another, especially on points about which they may differ. We owe it to our brethren of other faiths to understand them whether we agree with them or not.

Utmost freedom of expression was insisted upon in all discussions, whether in meetings of the smaller groups of sections and sub-sections, or in the full plenary sessions of the conferences. Everyone was given full liberty to express his convictions on any subjects that might come up for consideration. No apparent attempt was made from any source, official or unofficial, to restrict this freedom, or to coerce agreement. No parliamentary tactics were resorted to to shut off arbitrarily discussion or to hasten prematurely a decision upon any question. The only restrictions the sessions were compelled to recognize were those imposed by the limits of time itself.

An immense amount of preliminary work, reaching over a period of several years, had been done in preparation for these conferences. Various commissions, made up of able men representing different churches, men who were especially qualified for research in given fields, presented their findings in the form of reports. These reports furnished the basis and starting point for the business of the sessions. They were made available in printed form to all representatives, as far as possible, far in advance of the meetings. Representatives who were late in deciding to attend were ill-prepared to make their best contributions because they had not received this advance data and had not, therefore, had the opportunity to make the needed preliminary preparation.

Whatever one may think of the plans of procedure, the organization, the basis of representation, the methods of approach to the subjects considered, the personnel and the leadership of the conferences, certainly no one can consistently oppose the announced objectives toward which they are admittedly working, namely, the cooperation and union of all churches on the basis of truth as it is in Christ Jesus, for the establishment of God's kingdom on earth and for carrying out His will among men. This effort at unity does not necessarily call for organization of all churches into one ecclesiastical system. That may be in the minds of some connected with the movement. If so, it is a very small and a very quiet minority. Such an eventuality is so remote, in my judgment, as to deserve hardly any thought. But there is a growing insistence upon the part of many that a definite plan for cooperation among the churches is both possible and desirable that would admit of "differences of administrations," but demand that there must "be the same Lord." Baptists would have to go very cautiously here.

All Christians should certainly desire to see, and honestly try to hasten the realization of the answer to the high-priestly prayer of our Lord as found in the 17th chapter of the gospel of John. Here He prayed that they might "be one, that the world may know that thou has sent me, and hast loved them as thou hast loved me." Surely all would agree that God is not responsible for the multi-varied divisions among His followers, found as they are today often jealous of and opposing one another. The unity Jesus prayed for may call for a highly developed variety of church expression and witness, like the unity of a beautiful flower garden where there is no clashing of colors or designs. God seems to be partial to the principle of variety rather than uniformity in the realm of Nature. Why imagine that He is different in the realm of Grace? But no fair interpretation of Jesus' prayer here can call for anything less than a

true, vital, thoroughgoing, effective unity among His disciples.

As I see it, this movement needs our Baptist witness. We dare not withhold it. If the unity for which Christ prayed is to be realized it must be on the basis of truth. On that basis and in the spirit of true humility Baptists should co-operate. They should be willing to learn as well as to teach. In the free interchange of beliefs, of convictions, and of prejudices, tested in the light of God's Word, the truth may be more clearly seen. Baptists hold no doctrinal tenets which they are afraid to be subjected to the acid test of exposure in the searching light of Christian history, Christian experience, or Scriptural teaching. If such, by any chance, they hold, that is all the greater reason why they should be subjected to this test.

We Baptists sometimes boast of no creed but the New Testament. We disavow all authority in matters of faith and practice except the Scriptures. Theoretically we are free in the exercise of our faith from the complex influences of tradition, geographical location, social types, racial strains, cultural backgrounds, and all forms of human authority, even that in the church itself. If this be true of us in fact, we are perhaps the only Christians in the world who enjoy such freedom and are, therefore, again put under a great obligation to make our witness felt for the benefit of our less fortunate brethren of other faiths.

My personal conviction, however, is that even Baptists may not be wholly free from error in their beliefs. I have no doubt that other churches may hold some phases of the truth in greater purity and clarity of understanding than we. In such instances we need their witness. If other communions need to be rescued from a dead heterodox formalism or sacerdotalism, perhaps Baptists need to be rescued from equally dead or powerless orthodox beliefs and doctrines.

As I listened to the discussions and occasionally participated in them, I was often amazed at the ignorance and misinformation of otherwise well-informed men concerning Baptists. It seems to be difficult for people in some parts of the world to think of Baptists in any other terms or categories except as small minority groups, usually unhappily situated, always protesting and objecting to some established order. These people need to be shown how Baptists have fought many a bloodless revolution through to a successful conclusion, standing on the impregnable principles of their faith. I was glad to correct the erroneous impression of one prominent member who thought that in America there were only about 10,000 Baptists. In a somewhat chesty manner, I fear, I told him to multiply his figures by 1,000 and he would have approximately the numerical strength of American Baptists. I found another member among them, a prominent professor in an American theological seminary, who thought that Baptists believed in baptismal regeneration.

Whenever the Baptist position was clearly presented it made apparently a perceptible, instant and favorable impression. As in all large assemblies the real work must be done in smaller group meetings, committees and sections. It was in these smaller units where our testimony received best audience. Dr. Sampey presented papers to the sections on which he served in both conferences, and otherwise participated in the shaping of their reports. He read a paper before the full conference in Edinburgh on the Baptist doctrine of the competence of the individual soul to do business with God without the intermediary offices of priest, bishop, pope or church. His simple, clear, Scriptural statements made a profound impression. Baptists have nothing to lose and much to gain in the presence of scholarly representatives, like Dr. Sampey, at such interdenominational conferences.

The writer was glad to make whatever contribution he could in the sections on which he served. He did not hesitate to give the Baptist position whenever occasion seemed to call for it. In

(Continued on page 6)

EDITORIALS

LIFE IS BEFORE METHOD

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Evangelism is presenting the gospel to people with the purpose of leading them to become Christians. There is much discussion today as to evangelistic methods, and not a few books are published to show us how to lead people to Jesus. This is as it should be but we must be careful that our energies are not exhausted in discussing methods, and then we can go back to the examples given us in the Scriptures of ways which were used to bring men to the "obedience of faith."

Methods are not so important as a consuming passion to save the lost. And a man full of the Spirit of God is likely to strike out boldly and make methods of his own. And he is very apt under such impulsion to find that the methods which he uses are similar to, if not identical with, those used by Jesus and the apostles under the leadership of the same Spirit. The man who can say, "my heart's desire and my prayer to God for them is that they may be saved," is much more apt to lead a soul to Christ than one who has memorized all the manuals, or has stored his mind with appropriate scripture quotations. One who looks down on a doomed city with a breaking heart and cries out, "O Jerusalem, Jerusalem! How oft would I have gathered your children together as a hen doth her brood under her wings," is apt to see fifty days afterward 3,000 of these impenitent sinners crying out, "Men and brethren, what shall we do?" Automobiles were built before good roads. Good roads came because men had automobiles and needed good roads on which to run them. And when the Spirit of God is in men and they must tell the world about the salvation in Christ, the way to reach men's hearts will soon be discovered.

The impulse to communicate to others the grace of God which has saved us is instantaneous and spontaneous. Jesus said, "He that believeth on me, from within him shall flow rivers of living water." One who has tapped Jesus has touched the sources of life, and they will spring up and flow out and on forever. Every preacher has probably had some such experience as the following which the writer recalls in his own ministry.

In a revival meeting we had made repeated but unsuccessful efforts to get a man and his wife interested. They had even declined to come to church, but "prayer was made of the church unto God for them." On Saturday night they were at church and sat on the back seat. The preacher poured out his soul in the message, thinking specially of these two souls. When the invitation was given the lady came almost running down the aisle, and as she took the preacher by both hands she said, "I am on the Lord's side; help me to get John."

The soul that can say in one sentence, "I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord"; will in the next sentence be saying, "I have great sorrow and unceasing pain in my heart, for I could wish myself anathema from Christ for my brethren's sake."

—BR—

O. B. Barker of Virginia recently bequeathed \$20,000, half of it to the Baptist Hospital in Lynchburg, and half to the College Hill Church as endowment.

At Blue Mountain College opening, Sept. 16, President L. T. Lowrey introduced the new members of the faculty: Dr. Jeannette Johnson of the Department of French; Miss Lila Sinclair, Art; and Dr. Elizabeth Franklin, College physician. Congressman Wall Doxey made the opening address, emphasizing the virtues of Service, Faith, Purpose and Industry. It was an inspiring address.

A GOOD PROGRAM

—o—

In the recent past we have heard two prominent pastors in Mississippi while preaching, one in his own pulpit, the other at an association refer to the denominational program and then remark that we had better get on the Lord's program. We listened carefully to what they said with a sincere desire to see if there were faults to be corrected or a better way pointed out. But in neither case was there any word spoken which would indicate the cause for criticism, nor any clear intimation given as to what was meant by "the Lord's program." We came away wondering what was the reason for such implied comparison or difference between the Lord's program and the Baptist program. These preachers are good men, and they serve good churches, which are supposed to be sympathetic and cooperative with other Baptist churches in bringing all the benefits of the gospel to all men. We have never yet been able to figure out what they were driving at.

There is no question that the effect of their remarks, in so far as they had any effect, would be to make people suspicious that there was something wrong with the Baptist program. Now if there is anything wrong with it these brethren or any brother who wishes should make it his or their business to go to the next Convention and tell the brethren what they want, present their case as strongly as they can and try to improve our program, or get it altered in any way that is needed. The Convention is the place to settle these matters, and when the Convention has spoken, we should do our best to cooperate.

As was said in a previous article on this page, our cooperative work is purely voluntary. There is absolute liberty of expression in the planning of it, and after it is planned there is absolute freedom of the individual and the church as to what they will do with their money. But liberty ought not to be used as an occasion for the flesh, Galatians 5:3. A man is at liberty to do as he pleases so far as his brethren are concerned. But he is not at liberty to do nothing, so far as the Lord is concerned. We are His servants. And the Book says, "His servants shall serve Him."

There is a certain requirement of honor upon the man who has liberty. James says, 2:12, "So speak ye, and so do, as men that are to be judged by a law of liberty." Freedom will and does produce a higher type of men than bondage of any sort. Paul says our liberty ought to make us willing servants one to another, Gal. 4:13.

We believe that the Baptist Cooperative Program is the best that has ever been devised for carrying out the will of God and the command of the Lord Jesus Christ. It is an effort to include all that he told us to do. It is also an effort to include all his people in the doing of it. It is an effort to help every cause in proportion to its essential worth and its immediate needs. It is not a hastily devised arrangement. It is the result of many years of study and careful planning on the part of all our people. It is the result of taking into consideration every interest and department of the work, and carefully weighing the opinions of a multitude of counselors. In the making of the program or plan of work, every man has had the opportunity to speak his mind. That is what conventions are for.

This does not mean that the plan is perfect. But it is remade or altered and adopted every year to try to bring it into line with the needs of all the work. It is threshed out in the Convention or in the Board appointed by the Convention one year after another. It may not satisfy every individual Baptist. It may not entirely satisfy any individual. But it is the result of conference by all and represents the best that we can agree upon. And generally when it has been adopted it is by an overwhelming majority and in many instances by a unanimous vote. Certainly brethren who vote for it ought not afterward to intimate there is something wrong

with it. And nobody should seek to arouse suspicion as to its merits unless he is prepared to offer a better plan, and persuade others that it is a better plan.

Our churches will soon be making up their budgets for another year. Certainly there ought to be intelligence used in making it. The needs of the work demand that we make our plans large. Our loyalty to Jesus Christ prompts us to hear and obey his command to preach the gospel to every creature and so to teach men as to make sure the perpetuation of the gospel. We believe that our Baptist people have a program which can be accepted with confidence. Our departments of work are channels through which we can pour our benevolence with the hope of pleasing God and getting the best and largest results.

If any man thinks differently, let him give where he believes it will do the most good. But if a man merely raises objections and refuses to help in the spread of the gospel or the coming of the kingdom of God, the trouble is not with the program; it is with him.

A SCRIPTURE PARENTHESIS

—o—

If we remember correctly, the instructions given in the years ago to children learning to read, was to the effect that a parenthesis was used to mark certain words in a sentence which were not necessary to its meaning, or were comparatively unimportant, and that the words embraced within the brackets were to be read in a lower tone, and perhaps at a more rapid pace than the rest of the sentence. If that is historically correct, we wish to say that this idea needs very much to be amended so far as the words in the Bible are concerned. On the contrary the words in parenthesis were felt by the one who wrote them to be necessary to the proper understanding of the text, and were too important to be left out, and that they must be injected here, for there was no other place where they could be put in.

Those who read the Bible, and particularly Paul's letters, must be impressed with the great truths which are introduced in this parenthetical manner. Some of these parentheses are very long. For example in the third chapter of Ephesians he starts out with saying, "For this cause," verse one, and then realizes that some explanation is necessary and makes it through thirteen verses, and then turns back to say again, "For this cause," etc., verse 14.

One parenthesis we have in mind just now is found in Ephesians 4:9-10, "Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things." Paul had started to tell about the "gifts to men" bestowed by the Lord Jesus. He quotes from Ps. 68:18 about His ascending on high, leading captivity captive and giving gifts unto men. But before he proceeded to speak more about these gifts, he halts to speak of the Giver. It is a habit of his. He can't take his eyes or his mind off the Lord Jesus. And often when he mentions His name he halts to worship or breaks out into praise, or as here to emphasize something more about who and what He is.

And here in brief is what he has to say about Him:

First he says that Jesus who ascended to heaven, first descended from heaven. He makes clear his faith in the heavenly origin of the Lord Jesus: "This, He ascended, what is it but that He also descended." He is not just a man; He did not come into the world merely as any other man; He came down out of heaven. The supercilious and superficial scholarship which rejects the testimony of John to this effect, will sometimes tell you that Paul never mentions the virgin birth. They do not deny the Pauline authorship of the epistles. But Paul believed in the heavenly origin of Jesus as strongly as did John and does not hesitate to say so. Nay, he glories in saying so: "He also descended."

Thursday, September 23, 1937
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And descended here is interpreted by its connection with ascended. If he went up into heaven, He came down out of heaven. He was perfectly at home in heaven, because that was His home. Paul says that Jesus was "born of a woman," carefully avoiding saying that he was born through the instrumentality of an earthly father.

But Paul is not primarily interested in making a doctrinal pronouncement, or keeping us biologically straight. He has an intensely practical purpose. He says, "He descended into the lower parts of the earth." This could mean conceivably that he was buried in the earth, but more probably means that he sounded the depths of human experience and human need. He was not like the Greek philosophers nor the present day sages who thought it impractical or unworthy of them to deal with the common herd, or the lowest need of men. He began in a manger, grew up in a carpenter's shop, knew poverty as a personal experience at first hand. He begins his work among fishmongers, chose the weak things of the world to confound the mighty, and met the common, universal hunger of the lowest among mortals. Jesus sounded the depths of a sinful and lost and needy world.

Another thing in this parenthesis is, That Jesus preserves his identity forevermore. What He was when He was here among men, He is today in heaven and will be forever. As Paul says, "He that descended is the same also that ascended." Those who know the Jesus revealed in the gospels will have no difficulty recognizing Him when they get to heaven. At some time Paul had been caught up into heaven and had seen things which it was not lawful for him to utter. But that vision colored all his subsequent ministry, his ideas of Jesus, and left its trace in his letters which are preserved to us. "Jesus Christ is the same yesterday and today, yea and forever." He came as the Son of God; He identified Himself with human beings and He abides as our Mediator forever.

Again Paul said, "He ascended far above all the heavens that he might fill all things." The purpose of his ascending and descending are alike, that he might fill all things. Life is empty without Him. The world is meaningless without Him. There is no need of ours that He is not able to fill. There is no need of any creature from the "lowest" to those "far above all the heavens" which He does not willingly supply. He alone can meet their needs. Of His fulness have all we received. It is His purpose that we may be filled unto all the fulness of God. We are made full (complete) in Him. And not only we but every creature of His from the lowest to the highest. He is as necessary to the highest among the hosts of heaven as He is to the lowest among earth's creatures: that He might fill all things; that he might pour into the great empty waste places of men and all else, of His own unwasting fulness.

Thus does Paul stop in his Epistle to the Ephesians to give to us this "close up" of Jesus, in a parenthesis.

BR

James Edwin Hewlett, who went from Mississippi to be pastor of Seven Hills church, Owensboro, Ky., was married in August. The bride was Miss Mildred Robertson of Owensboro.

THANK YOU: Mrs. C. H. Woodhan, Montrose; Rev. C. O. Estes, Morton; Mrs. W. P. Stuitts, Route 3, Rienzi; Mrs. Chas. B. Adams, Quitman; Mrs. W. H. Simmons, Osyka; Rev. P. D. Bragg, Carthage; Rev. T. J. Delaughter, Woodville; Miss Era L. Baker, Saltillo; Mr. Jack Gay, McCall's Creek; Mr. J. A. Farr, Hickory Flat; Mr. W. T. Moore, Homewood; Rev. C. M. Day, Shaw, for list of subscriptions sent in.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

COOPERATIVE PROGRAM CAN MEET THE FOREIGN MISSION BOARD'S EMERGENCY

The Administrative Committee of the Executive Committee of the Southern Baptist Convention met in Nashville September 16th at the call of Dr. John R. Sampson, President of the Southern Baptist Convention, to consider the present situation of our missionaries in China, and acting for the Executive Committee of the Southern Baptist Convention, adopted a resolution authorizing the President of the Convention, the President of the Executive Committee and the Chairman of the Administrative Committee to join with the Foreign Mission Board in preparing and sending out to the denomination a statement setting forth the situation which confronts the Foreign Mission Board. The statement authorized was to embody an appeal to all the Baptists of the South to supply the Foreign Mission Board the additional funds required for meeting the crisis brought upon said Board as a result of the China-Japanese war. The appeal is to the pastors and churches of the South to use such time and methods as will be in harmony with their local situations in order that the Foreign Mission Board may remove its 178 missionaries with their 84 children from China. The committee also approved of borrowing \$100,000.00, or as much thereof as might be necessary in order to meet the Board's extra demands.

The resolution which was authorized states that all reserve funds in the hands of the Foreign Board have been used up and that drafts for the evacuation of the missionaries are still coming in. The Foreign Board was requested by the special committee to send a statement to pastors and churches with the hope that all concerned in the homeland might be guided by the Holy Spirit to aid the Foreign Board in this emergency.

The writer has already written Dr. Charles E. Maddry, Secretary of the Foreign Mission Board, suggesting a course of procedure, giving reasons for opposing a special appeal at this time. In the first place, there are many interests which are supported in part by the Cooperative Program that are facing emergencies. The State Mission work is facing an emergency in that it cannot meet the appeals coming from various sections of the State. The State Mission work in Mississippi has been cut 75% in order to help bear the burdens of other boards. The Mississippi Baptist Convention faces an emergency for December 1st of this year. The past due obligations which were created in the interest of our colleges amount to approximately \$40,000.00. Bonds will mature December 1st amounting to \$10,000.00. There will be due interest on bonds December 1st approximately \$15,000.00, making a total of \$127,000.00. In the second place: there is still another reason for not making this special appeal for the Foreign Mission

Board. It is this: For many years the missionary societies have made their special offering to State Missions in September. This is a part of the program. A special appeal on the part of the Foreign Board would disrupt this plan. It would also interfere with the special offering to State Missions in October. The State Mission Boards are dependent upon these special offerings to meet their appropriations. It would interfere with the emergency campaign now on for the Woman's College. It will also be easier for the Foreign Mission Board to borrow \$100,000.00 and carry it for a while than it will for the Mississippi State Convention Board to borrow the amount needed, for the indebtedness of the Foreign Mission Board during recent years has been reduced much more than the majority of the

state board obligations.

Now, no one would want our missionaries to be in peril. It is becoming also in our Foreign Mission Board to comply with orders from the Federal Government. The sum required to bring the missionaries home, if this is necessary, will be quite large. It will cost as much to send them back when the war shall have ceased. But there seems to be a better way for meeting this emergency than by resorting to special appeals. It will be easy, no doubt, to raise the \$100,000.00 called for by increasing the contributions to the Cooperative Program. The percentage given to the Foreign Mission Board from the Cooperative Program is large. Eighteen states could easily increase their contributions to the cooperative work and the necessary amount would be forthcoming. In this way, the emergency of the Foreign Board could be met now, and such course would help its work in the future, and would at the same time aid very materially other causes which are struggling for life. It is very apparent that special appeals are making their inroads upon the Cooperative Program, and for the life of the best program Southern Baptists have ever had we should guard against, in so far as is possible, special appeals.

State secretaries are not endowed with any more intelligence than are others, but they do have an opportunity of viewing the situation throughout the state and of knowing the conditions in general and of knowing the pulse of the people, and it is also true that as a rule they are interested in every phase of the denomination's work. So let's meet this emergency, but meet it in a constructive way so that all may go together and prosper together.

BR

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"



Still Frowning

And who wouldn't? Recently we had to drop 130 names because they hadn't renewed their subscriptions. We are suspicious that no one asked most of them. For, "Ask the people and they'll subscribe."

Pastors, the Baptist Record in the homes of your folk will help you work. TRY IT.

Those dropped were as follows:

Fifteen—Clarksdale.

Nine each—Vardaman, Wiggins.

Seven—Tchula.

Six each—Duck Hill, Canton First.

Five—Meridian, R.F.D.

Three each—Pontotoc, R.F.D.; McComb; Jackson; Coldwater; Bassfield.

Two each—Sallis; Phoenix; Oxford; Newton; Nettleton; Mize; Lexington; Lyon; Hamilton; Amory; Allen.

One each—Water Valley; Tuscola; Stewart; Sumrall; Sanatorium; Star (Antioch church); Summit; Russell; Raleigh; Prairie; Picayune; New Hebron; (Pleasant Hill church); Meridian, First; Magnolia; Louisville; Hattiesburg, R.F.D.; Fayette; French Camp; Fernwood; Clinton; Centreville; Columbia; Crenshaw; Biloxi; Bonita; Booneville; Boyle; Batesville; Aberdeen.

EVANGELISM AS A CHALLENGE

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God has spoken to Isaiah and he could not keep silent. He had a message from God and he had to call God's people together to hear it. The human race has developed a lot since 740 B.C., but we are still God's special creation and God still loves us.

Isaiah saw "Darkness on the earth." A world stricken prostrate by the judgment of God. At this very moment the nations of the earth are shivering in anxiety. This week Yvon Delbos told the Thirty-third Interparliamentary Congress at Versailles: "It is time for conscience of the people of the world and their most elementary instincts of preservation to be awakened to face the dangers of war." Nations are under a cloud today.

Isaiah saw "Gross darkness on God's people." They were careless in living, unconcerned about society and raised no voice in national issues. In these days many of God's people are perplexed, indifferent in their religious duties to God and doubting the ability of Christ to break the chains of Paganism; but not all Christians are paralyzed. A faithful minority will yet hear the voice of the Lord and arise and shine.

God's message to Israel is God's message today to His church. Hear God speaking, "You are my child. I have reared you for posterity. Toward my fatherly care you have shown indifference. My authority in your life you have renounced. Instead of my help you rely on alliances. You possess certain fields and you claim ownership. The ox recognizes its owner, but you have thrown off My claim upon you, you have turned Me down."

Elisha's servant saw a great army. He cried, "Alas, what shall we do?" Elisha, seeing the lad's bewilderment, prayed, "Lord, open his eyes." Elisha explored in a land unknown to his servant. Those who see only material things and who live within worldly circumferences often become panicky. These today stand helpless before a dark world crisis. In fear they look at the economic uncertainty in America, the collapse of the peace program in Europe, the advance of militarism over Asia, the spread of communism in all the earth, etc., etc. It seems a hopeless sight; but not so. Human things may crash and go to smash about us but God is on His throne. Let us stop thinking about "these days" and think of them as "His days." It is time we stopped looking around us and started looking up to God.

These are really good days for the church. Christianity started on the cross and the church is once again on original soil. Her greatest enemy is lack of information and inspiration; her greatest need is deeper conviction and a better cooperation.

The church today is very much like a defeated prize-fighter. To come back she must work up a new reputation. She is facing an inferiority complex. Spiritual leaders have been disowned, and the church has hit its lowest ebb in many years. There is a way back, but it is God's way.

The church needs a new faith in the resources of God to meet any situation in life. She needs a new understanding of the principles which Jesus gave to govern Christian living. The Holy Spirit cannot make Jesus real in life until Christians surrender to Him. We must make the church the center of the Jesus way of living. A revival of personal spiritual religion is needed to develop an EVANGELISTIC CHURCH. The challenge is before us, what shall we do?

Why not set aside November for evangelism and Rededication? In our month of Evangelism and Rededication we called the second week, "PREPARTITION WEEK." During this week our Bible School made a community survey and prepared prospect lists, using also the rolls of the women, men and young people. The subject of the mid-week service was "The People We Want to Evangelize."

Perry L. Mitchell

First Baptist Church,
Arlington, Virginia.

SECOND WORLD CONFERENCE ON FAITH

AND ORDER

Edinburgh, 1937.

AFFIRMATION OF UNITY

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The Second World Conference on Faith and Order held in Edinburgh in August, 1937, brought together 414 delegates from 122 Christian communions in forty-three different countries. The delegates assembled to discuss together the causes that keep Christian communions apart, and the things that unite them in Christian fellowship. The Conference unanimously approved the following statement:

We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the subjects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church and His work for us and for the world. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fullness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real if limited, progress has been made towards our goal of a common mind.

In this Conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

We believe that every sincere attempt to cooperate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and goodwill. We call upon our fellow Christians in all communions to practice such cooperation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions, and constantly to pray for that unity which we believe to be our Lord's will for His Church.

We desire also to declare to all men everywhere, our assurance that Christ is the one hope for the world in face of distractions and dissensions of this present time. We know and confess with shame that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the

LEST WE FORGET

J. E. Dillard

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J. E. Dillard

Brother Pastor: Are you planning to preach your best sermon and tell your people about the Romance of State Missions on State Mission Sunday? Half our churches were started or have been helped by state missions.

Brother Superintendent: Have you made your plans to put on the special State Mission program in your Sunday school on State Mission Sunday? It is extra good.

Brother Layman: Did you know the Baptist Brotherhood hopes to enroll a great company of tithers on Layman's Day, October 17? There ought to be ten thousand of them; will you be one?

Baptist Hundred Thousand Club Member: Did you know the receipts of the club have passed the \$725,000 mark? Aren't you glad? Are you keeping up your payments?

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

BR

DR. GEO. W. TRUETT'S TESTIMONY

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Eight of our country's chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national congress, whose efforts or prominence have secured for them a place in "Who's Who," two-thirds of them were graduates of Christian colleges. Keep on looking into this deeply significant matter, and you will find that small Christian colleges in our country have furnished many times the number of leaders furnished by great state and privately controlled institutions. This fact stands out as one of the most revealing and challenging facts in all the world today.

BR

OXFORD AND EDINBURGH CONFERENCES

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(Continued from page 3)
Edinburgh he was asked by the chairman of his section, which considered the subject, "The Grace of Our Lord Jesus Christ," to give the Baptist position on the meaning of the "sacraments" of the Lord's Supper and Baptism. I did the best I could make clear our position, stating in the very beginning of my paper that we do use the term "sacraments" in referring to these New Testament ordinances, and that we reject in toto the teaching that any saving significance at all accompanies their observance or administration. I stated further that their value to us, as a means of grace, was to be found in the spirit of obedience which prompted our observance, and in our preparation and capacity, as individuals, to appropriate for ourselves the great gospel teachings portrayed in the symbolism involved.

Much might be said of the final reports, or findings, issued by the conferences. But that is too broad a field to try to cover in this article. Volumes would be necessary and will be forthcoming to deal with that. I commend them in advance to the careful and sympathetic study of our Baptist people. With much in them they will disagree, but with much more they will heartily agree. These reports were hammered out by about 400 serious minded, thoughtful, prayerful men from the four quarters of the globe, representing every type of Christian faith, on the anvil of the world situation as they see it today in the light of Christ's challenge and promise.

First Baptist Church,
Columbus, Miss.

world may at last find peace and unity in Him, to Whom be glory forever.

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.
Professor of Journalism
John B. Stetson University

Berlin, August 25—Germany is making slow and painful progress in her four-year economic program.

This information I gained here in the bustling capital of the country which is still struggling violently for its place in the sun.

Tightening the belt around a live German is as difficult as cinching the girth on a cow pony. But I am told in authoritative quarters here that Hitler is accomplishing the feat, aided by Dr. Schacht, financial wizard who is minister of economy and president of the reichsbank.

Hitler's stupendous problem is to liquidate Germany's huge foreign debt—a war and reparations period hangover—and to finance at the same time his extensive rearmament program for the next war.

To succeed he must sell abroad more goods than Germany buys from foreign countries, that is, maintain a plus balance of trade.

It is hard enough in normal circumstances to realize such a national budgetary surplus, but the task is made more formidable by old war hatreds and prejudices, by tariff barriers, and by the fact that Germans are large consumers and are accustomed to a high standard of living.

Germany's foreign debt has been cut in half in the four years since the Nazis came to power. It now stands at about five billion dollars, or perhaps a little less. The process of nibbling at it has gone on very slowly during the past twelve months.

About one third of this foreign debt is owed to American bankers and exporters.

In addition to the foreign obligations, there is a staggering domestic debt burden, national and municipal, but foreign observers are able to make no accurate estimate of its total.

To carry out their plan, the Germans have speeded up industrial and agricultural production to the peak. Unemployment is at a very low level, confined mostly to unemployables.

They have forced exports, restricted imports to an estimated minimum, and set up drastic and comprehensive schemes of saving materials of all kinds.

They have shut up their own and foreign capital within the country, and placed the whole national purse and storehouse under the supreme, unified control of the state, checking every dime's worth of stuff that crosses the frontier either way.

In the face of gibes and hostility from foes and rivals and despite the cynicism of economic experts, the reich has made progress in this task of herculean size.

With a gold reserve of less than one percent (thirty or forty percent gold coverage for currency was formerly regarded as necessary), the Germany currency has been maintained at the old par figure while the dollar, the pound and the French franc have been knocked down about forty percent.

Germany—Schacht and Hitler—are rewriting economics in Europe. The American government is rewriting it also, under different circumstances and according to entirely different conceptions. Time and hard conditions will test these experiments.

The schemes of saving are soon called to the notice of tourists in Germany.

For example: human hair. It is not swept into the gutter, but is carefully collected and turned over to an industrial agency for use in mattress and upholstery making.

Last week in a Berlin barbershop I requested my best German: "Please just a little off the sides and back." "Ja, ja," the barber replied cheerfully, then ripped across my skull with

his clippers and peeled me like an onion. In ten seconds I had made a substantial, if involuntary, contribution to the Nazi economic program. Heil Hitler!

Tourists, eating in restaurants, have nothing to complain of in quantity of food, though the quality sometimes seems poorer than last year. My Berlin friends tell me, however, that they must purchase their groceries at a fixed store where they register. Their butter supply is limited, but quite adequate for the average appetite.

In the winter season other food necessities are rationed, in addition to butter.

According to the old economics, this shortage of food and essential materials should produce a marked price inflation. But the old economics knew not the totalitarian state.

The Nazi government fixes the prices on essential goods—so no inflation. Besides, the government manages the currency and credit conditions too.

Thus politics triumphs over economics—for the time being, and with many aches and pains.

The American tourist is assisting Hitler to pay off the foreign debt.

Each morning in New York the chief creditors of Germany fix the price of "travel marks." To liquidate these old obligations they make a substantial discount and offer the nominal 40-cent mark at about 25 cents. (The creditor cannot get the marks out of Germany, anyhow).

The tourist pays his money to the banker's agent in New York, takes an order, and receives his marks after he enters Germany from a banker or travel agent. The American creditor gets his dollars and the German debtor gets credit on his obligation.

This process goes on likewise in other world money markets which hold Germany's promises to pay.

Germany imports her needed foods largely from Holland, Denmark and France, next-door neighbors; feeds from the Danubian countries, Canada and the United States.

Iron ore Germany gets from Sweden and France; oil chiefly from America, and cotton from America, Egypt and Brazil.

Coal is Germany's great raw material. But almost everybody has more coal than he knows what to do with, so coal is a drag on the world market.

Germany's wonderfully efficient chemical industry is assisting the Nazi regime toward the goal of self-sufficiency.

German chemists are now making motor fuel from German coal, and half the national consumption of "gasoline" is from this source today.

Fats are also being produced artificially by the German chemists, and some synthetic rubber is also turned out.

Foreign experts calculate that Germany's food and feed production when at the peak is 15 to 20 per cent short of German needs.

What percentage of Hitler's national budget is spent for war purposes?

Authorities agree that it is quite impossible to answer this question. Much equipment and raw material is equally useful for war or peace purposes. Mississippi cotton may go into handkerchiefs or high explosives, Alabama scrap iron into baby carriages, or cannon.

Tremendous sums have been spent during the past year in building barracks for German soldiers, but this program is now nearly completed.

Personally, the big-bodied German is something of a bully, though I believe he does not know it. Like everybody else in the world, he considers himself a kind-hearted individual.

In his philosophy—and this is important internationally—it is natural and right for the little fellow to get out of the way of the big fellow.

Walking Berlin's crowded avenues, I place my wife behind me while I blaze the way. Without seeing her, the bulky natives would simply push her off the walkway.

That was Germany's attitude towards Belgium; it never occurred to the Berlin statesmen that the little fellow would not get out of the way when the big man marched.

When the thick-waisted German bumps into my bony structure, a seeming slight obstacle, a puzzled look comes into his eyes; the same startled, uncomprehending look, I think, that came to the faces of German staff officers in August 1914 when Belgian guns opened fire upon them.

Even in times of scarcity, the German's favorite pastime is eating and drinking. I do not see how they can defend themselves against the charge of gluttony. The animal-like gusto with which they consume incredible quantities of heavy food often blinds the foreign observer to their finer qualities and their accomplishments in artistic, literary and scientific fields.

The huge appetite and expanding waistline of Germany make that great country the outstanding political problem in Europe today.

BR

WEAKNESS WHERE STRENGTH SHOULD BE FOUND

R. B. Gunter

—o—

The statement was recently made in a secular paper by a member of our legislature that the sale of liquor should be legalized because it is now being illegally sold. Such argument when analyzed reveals this fact, that the legislator admits that the legislature cannot pass laws which will control bootleggers, and that the bootleggers have forced the legislators to legalize the sale of that which the bootleggers are illegally selling. Such argument in its final analysis means that the bootleggers are making the laws for the State of Mississippi. They are doing it indirectly as they force legislators to such conclusion. Any man who is not strong enough to see the weakness of his argument is not fit to be a member of the great body who make the laws for our great State.

Another self-contradictory statement which has been made is that the bootleggers and the preachers are outlawing wines and beers. The facts reveal that where the bootleggers are thickest the vote for the sale of wine and beer is largest. Granting that the slanderous statement that the bootleggers are in league with the preachers is true, then what Christ said to those who charged that He was in league with Beelzebub when casting out devils could be said to the bootleggers, to-wit: "A kingdom divided against itself cannot stand." Anyway, should the bootleggers assist the preachers in outlawing any intoxicating drinks, the preachers will then do their utmost in helping to put the bootleggers where they ought to be, along with all who drink the stuff which they sell and the stuff which the saloons sell. There is nothing which gives so much courage as the consciousness that one is on the right side. For this reason the preachers who have backbones instead of cotton strings will continue to fight the liquor traffic.

BR

Rev. C. E. Patch goes from Grenada to be pastor at Baldwyn. He will find here a church strengthened by a recent great revival. We are glad he continues a Mississippian.

Mr. L. V. Martin, well known in Mississippi for his training of the Mississippi Woman's College Quartet, has finished his work at the college and is located now at Ackerman. He is an excellent baritone soloist, a capable choir director and personal worker. He may be addressed either at Ackerman, or Mississippi Woman's College at Hattiesburg.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Vice-President—Mrs. G. W. Riley, Clinton, Miss.

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Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

I have just returned from the railroad station where I left Miss Minnie Landrum to board the train for New Orleans from whence she will sail for Brazil. She has spent a year in our state on furlough and is returning to Brazil to be away for seven years before another visit home. Miss Minnie knows the cost of service and yet she rejoices in the opportunities she has to make sacrifice for Him. The joy of the Lord is her strength.

She has been a great blessing to our work in Mississippi this year and we pray God's continued blessings upon her.

When I bade her adieu she said, "Tell all my friends in Mississippi good-bye."

—o—

It is our hope that every missionary society and Y. W. A. have presented the "Self-Searching Questions" to their membership this past week, during the season of prayer program. We are printing a copy on this page and urging each woman to join me in the daily use of these questions. If you have not written us for your copies, please do so at once.

—o—

SELF-SEARCHING QUESTIONS

Self-Searching Questions for Use in the Days to Follow the Season of Prayer for State Missions

The leaders of Woman's Missionary Union are praying and planning for a real advance along all lines of W.M.U. work during our Golden Jubilee year (1938) and are hoping that our labor will be of such a character and our work so joined together in the Spirit that no adverse circumstances shall hold Southern Baptist women and W.M.U. young people back from doing their full share with each succeeding year as we labor to "build up the walls of Jerusalem" and strive to extend and strengthen the Kingdom of our God.

Recognizing the truth in the words of Edwin Markham—

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
"Why build these cities glorious
If man unbuilds goes?
In vain we build the work unless
The builder also grows."

—By Permission

It was agreed that a list of self-searching questions with suggested passages of Scripture be assembled and published and that all members be encouraged to use them in a searching of their own hearts, seeking to locate any weaknesses in their personal lives that might possibly retard their spiritual growth and to discover to themselves sources of power they might not realize they possess.

It is earnestly hoped that each W.M.S. and Y.W.A. member will keep a copy of this list of "Self-Searching Questions" in her Bible with a copy of the Calendar of Prayer (or for Y. W. A.'s, "Opening the Window Eastward") and, overcoming all obstacles, spend more time each day meditating upon and praying about one or more of them. Time thus spent could prove to be a genuine spiritual experience, enriching the life and giving added joy and power in Kingdom building.

In the Secret of His Presence

"Examine yourselves, whether ye be in the faith prove your own selves."—II Cor. 13:5.

As to Personal Faith and Development

1. As I contemplate the perfection of Jesus, do I feel a deep sense of sin and of the need for forgiveness and help?"—I Peter 2:22.

2. Do I have ever increasing joy and confidence in Him as Savior?—John 15:11; II Tim. 1:12.

3. Have I truly submitted myself to Him as Lord of my life?—Luke 6:46-49

4. Am I persistent in the habit of regular communion with God?—Isa. 40:31.

(a) Do I read, with understanding, His Word daily?—Acts 17:11.

(b) Do I have a personal prayer time, which I spend alone with Him each day?—Luke 18:1; Matt. 6:5-6.

5. Does my religion help me

(a) To get a right sense of life's values?—Isa. 55:8-9

(b) To have courage to face vital issues in Christian living?—I Peter 3:13-17

(c) To resist temptation?—Eph. 6:10-18

6. Do I study Jesus' life so that I can judge what His reaction would be under all circumstances?—I Cor. 2:14-16

7. Do I have an ever increasing sensitiveness to the needs of others?—Mark 6:32-37

8. Am I convinced that the teachings of Jesus are adequate to heal the world's ills?—Matt. 11:2-6

9. Do I believe in the ultimate triumph of the Gospel of Jesus?—Phil. 2:9-11

10. What evidence is there in my life that He abides in me and I in Him?—John 15:4-5

My Faith in Relation to Others

1. Does my faith send me forth to serve with joy and power?—II Thess. 1:11-12

2. Does Christ's Spirit of ministering love constantly motivate my life?—Matt. 20:25-28

Am I

(a) Patient and willing in service to the poor, the aged and the unfortunate?—Matt. 25:35-36

(b) Free from class, national and race prejudice?—Acts 10:27-28

(c) Free from envy and jealousy?—I Cor. 13:4-5

(d) Patient toward criticism?—Eph. 4:31-32; Prov. 15:1

3. Am I deeply concerned about those who do not know Christ—near?—far?—John 4:35-36; Matt. 9:38

(a) What influence have I in leading others to accept Christ?—I Cor. 11:1

(b) Do I personally try to win souls to Him? If not, why not?—Psa. 51:12-13; Dan. 12:3.

4. Am I by precept and example helping youth build Christian character

(a) In the home? The church? The community?—Deut. 6:7-9

(b) Do I have family worship in my home?—II Tim. 1:5; 3:14-15

5. Do I seek to make every contact in life count for Christ, by my manner of life and, where possible, by the spoken word? Family? Social? Recreational? Business? Civic?—Heb. 6:11-12; Prov. 25:11.

My Faithfulness

I. As a Church Member

1. What of my sincerity and vitality as a church member?—Rev. 3:15-16

2. What contribution do I make to the life of my church?

(a) Do I pray definitely for it, the pastor and the officers?—Col. 4:12-13.

(b) Do I attend its worship services regularly?—Psa. 26:8

(c) Do I encourage others to attend?—Heb. 10:25

(d) What effort do I make to secure new mem-

bers and to re-enlist inactive ones?—Micah 4:2

(e) Do I contribute to the unity and mutual happiness of the membership?—Philemon 20.

(f) Do I give to all its causes and how adequately do my gifts express my devotion to Jesus Christ?—Mark 12:41-42

3. Do I know what proportion of my income I actually give to the Lord's work and have I ever studied the question of tithing with an open mind and a great desire to know and do the will of God?—John 7:17-18

4. In my desire to devote time and interest to the many fine things in life such as Woman's Clubs, Parent Teachers' Associations, reading good literature, social contacts, etc., do I put Christ and His church with its activities first?—Matt. 6:33

5. Am I informed concerning Kingdom affairs? How much time do I spend reading devotional, missionary and other religious literature?—I Tim. 4:13

6. What is my attitude toward and my participation in the whole missionary and educational program of my church?—Matt. 28:19-20

II. As a Member of Woman's Missionary Society (or Y.W.A. Member)

1. Do the aims and ideals of the missionary society challenge my enthusiastic and sacrificial support? If not, is the cause with the society or with me?

2. Am I cooperative in spirit . . . willing to yield my preference for the sake of harmony? . . . patient with those who differ from me? . . . a good follower? . . . willing to accept office? . . . conscientious in committee work?

4. Do I use daily the Calendar of Prayer in Royal Service? (or as a Y.W.A. member, "Opening the Window Eastward")?

5. Is my mission study sincere and thorough?

6. Do I have such an urgent sense of my mission to share with Jesus in bringing in His Kingdom that I plan eagerly to have part in the three Seasons of Prayer and offering for State, Home and Foreign Missions?

7. Am I, in any sense, responsible for the lack of leaders for our W.M.U. young people's organizations?

8. Does my membership in the missionary society make me a more faithful and fruitful member of my church and is my church a greater spiritual force in the community as well as a greater missionary factor in the world at large because of the work of the missionary society members?

If we are

"Laborers together with God"—I Cor. 3:9.

We must

"Give diligence to present ourselves approved unto God, workmen that need not to be ashamed."—II Tim. 2:15

—Prepared by Mrs. W. C. Jones,
Va. Member Golden Jubilee Committee.

BR
First Church, Brookhaven, begins the annual revival meeting Sunday, Oct. 17. Dr. G. H. Crutcher of Tampa, Fla., will preach. He is well known for his evangelistic work and as teacher of evangelism at the Baptist Bible Institute.

A cable received on September 7, advised that all missionaries from Shiuchow, Waichow, and Kweilin had been evacuated. The missionaries located at these three stations are: Miss Annie Sandlin, Rev. and Mrs. L. A. Thompson, Rev. and Mrs. A. R. Gallimore, Miss Ruth Pettigrew, Miss Floy Hawkins, Rev. and Mrs. R. L. Bausum, Dr. and Mrs. J. M. Bailey, Miss Ruth Ford, and Rev. and Mrs. J. A. Herring.

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The Baptist Record

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A Missionary Prayer

"Thy kingdom come. Thy will be
done in earth as it is in heaven."
—Matt. 6:10.

Last week the women all over the Southland met and prayed for State Missions. Not only did they pray but they gave of their means as an answer to that prayer. The sincerity of the prayer was manifested in the amount of the gift (as ye are prospered). This the women do three times each year for the three various phases of missions supported by our Convention—State, Home and Foreign. As a result of their prayers and the study that goes with them our women give more money for missions than do any other part of our churches according to the numbers engaged. This shows the power of prayer and information. Ignorance never gives.

The prayer of our Saviour as quoted in part above was a missionary prayer. Jesus, the first missionary, was sent of God to save a lost world. So Christ is the founder of the missionary enterprise. He prayed for it, worked for it, gave up Himself for it. He is our great pattern and example in all missionary efforts. The prayer of the text is two-fold: (1) "Thy kingdom come," (2) "Thy will be done." Christ is the world's true King, His triumph is hindered, we are to pray for its coming. The will of God is done in heaven unitedly, perfectly, cheerfully, constantly.

This prayer when answered, as it will be if we pray it, will change the world. All crimes will cease, murder, robbery, fraud; all wars will come to an end; strife among families and churches will be no more; all the heathen will have heard the gospel and believed it; all complaining against Providence will end; the animal creation shall be at peace with man, and with itself, Isa. 9:6-9.

It is a prayer we may all do something to answer: By doing the will of God ourselves as far as we know it; by spreading a knowledge of Christ among our friends; by assisting missions to the heathen, in going to the heathen ourselves or by liberal giving. Prayer is useless unless we do all we can to answer our prayers. No one is a full Bible

Christian who is not missionary in spirit, praying and giving. Lord, "Thy kingdom come, Thy will be done."

Rev. P. C. Barnett of Castor, La., says: "I still enjoy your write-ups in the Record. I usually turn to that page first, and when you fail I feel at a loss. Conditions seem to be much improved in Mississippi lately for which I am thankful. The Record gets better all the time." Thank you, brother. This good preacher should be induced to come back to his old home state, Mississippi.

Rev. W. W. Bryan writes from the Veterans' Hospital, Memphis: "I am a Missionary Baptist preacher and have been for sixteen years. My wife and I are both graduates of the Kansas City Seminary and Training School. I am a patient here at present, but expect to be free in ten days or two weeks." Church or churches needing their services should get in touch with brother Bryan at Veteran's Hospital, Memphis.

A dear brother, Ethel Franklin, member of Fellowship Baptist Church near Mathiston, died Aug. 9, 1937. His good wife, Mrs. Vera Franklin, says: "Just one month ago today I had to put away all that I had to live for, or it seems that way to me. His going left mother and I all alone. I thought I would have written to you sooner, he loved you so much. Pray for me in my troubles." Brother Franklin was a faithful member and I was his pastor for several years. May the Lord comfort his wife.

Rev. D. M. Renick of Potts Camp is in the Baptist Bible Institute this session. He was there after Christmas last session. He is one of our splendid young pastors.

Rev. C. H. Ellard of Pittsboro reports that the recent session of the Calhoun County Association was one of the best in many years. It will meet with Vardaman Baptist Church in 1938. B. Murphree was re-elected moderator, A. E. Dye clerk, and Bryant Flanagan treasurer.

Rev. T. B. Sandifer was reared at Wesson, Miss. He received training at the Bible Institute. He has been pastor of Arkansas City, Ark., Baptist Church for twelve years. He might be brought back to his native state, Mississippi, if his labors are needed by any church or group of churches.

S. S. ATTENDANCE SEPT. 19TH
Jackson, First Church 897
Jackson, Calvary Church 870
Jackson, Griff. Mem. Church 644
Jackson, Davis Mem. Church 202
Jackson, Parkway Church 191
Jackson, Northside Church 109
Clinton Church 413
Laurel, First Church 417
Laurel, West Laurel Church 422
Laurel, 2nd Ave. Church 251
Laurel, Wausau Church 67
Columbia Church 528
Clarksdale Church 393
Indianola Church 165
Thomastown Church 77
West Point, First Church 235

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B. S. U. ACTIVITIES AT M.S.C.W.

—o—
Crowds! Hosts of students seeking for something!

A tremendous challenge to every Baptist student were the large groups attending the services at the Baptist Workshop and the Baptist church on the first Sunday back on the campus. The challenge was not because the seats were all filled, or because the students responded so beautifully, but because here is a wonderful opportunity to share with each other in the Master's work. As a follow-up of Sunday, the Baptist student leaders held a meeting to arrange to contact every Baptist student on the campus, urging them to attend and enlist in further activities.

Of the many students, new and old, who attended the Sunday services, many had been reached at the Open House held by the Baptist Student Union at the Workshop on Thursday, Friday, and Saturday afternoons of the opening week of school. At this social period, students became acquainted with each other and with the student denominational center and its charming hostess, the student secretary, Miss Rhobia Taylor. This student denominational "home" has now expanded to encircle many new students, with characteristic cordiality and warmth. —Pansy Simmons

—BR—

HILLMAN COLLEGE

—o—
Hillman College, Clinton, Miss., has had an unusually good opening. Almost every desk in the study hall is occupied. Every room in the student homes is filled and the dormitories are practically full. The local patronage is good and a number of girls come from Jackson daily. The quality is fine and the spirit was never better.

The remarkable loyalty of the students is shown in the fact that, with one exception, every girl enrolled last session below the senior class, who entered college, returned to Hillman this year. The one exception is a girl whose parents moved to Texas and she is attending college in her home town. Hillman is proud of this loyalty.

—BR—

MRS. KATE OVERSTREET

—o—
The gracious heavenly Father has seen fit to remove from our midst our beloved friend and sister, Mrs. Kate Overstreet. "Miss Kate" as she was lovingly called by her friends, was so gracious and gentle in her every day living that she was admired by all who were privileged to know her, and her memory will ever be cherished by us; and

Whereas, we shall miss her in the Lexington Baptist Church and community; and

Whereas, we express our sympathy to her son and relatives, we commend them to Him who is the Great Comforter.

Mrs. J. F. Williams

Mrs. J. N. Hall

Mrs. Guy Ellis

—BR—
"I think her voice is improved a great deal, don't you?" "Yes, but not cured."

Mississippi is said to have fifty million dollars invested in public school property.

—BR—
About 600 were present at the recent home-coming of the alumni of Mills Home, Baptist Orphanage in North Carolina.

—BR—
More than 1,050 students have enrolled in Wake Forest College (Baptist) in North Carolina, the largest freshman class in its history.

—BR—
The Alabama Baptist of last week says that Dr. J. R. Hobbs, pastor of First Church, Birmingham, is most critically ill in the Birmingham Baptist Hospital.

—BR—
Luther J. Holcomb conducted a young people's revival in Oak Cliff Church, Dallas, recently in which 39 were added to the church, 20 of them by baptism.

—BR—
C. C. Kiser, Jr., was ordained to the ministry at Quitman, Ga., Aug. 29. His father was some years ago pastor in Mississippi.

—BR—
Mrs. Modena Lowrey Berry will be 87 on the sixteenth of November. She attended the opening of the sixty-fifth session of Blue Mountain College last week, having been connected with it since its beginning.

—BR—
"Know ye not that the friendship of the world is enmity against God, and he that would be a friend of the world makes himself an enemy of God." You can't be on good terms with the world and its devotees and at the same time be on good terms with the Lord. We have to take our choice: it is one or the other. "Woe unto you when all men speak well of you." "Blessed are ye when men shall reproach you . . . and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven."

—BR—
"A Mighty Winner of Souls, The Life of Charles G. Finney" is a volume just published by The American Tract Society, written by Fr. Grenville Beardsley, Ph.D. Many years ago we read a life of Finney which was exceedingly stimulating and helpful. We are glad to see this effort to revive interest in evangelism. Finney was one of the greatest evangelists in the history of America. He was a man of great faith, and miracles of grace were wrought by the Lord through his preaching. We hope the reading of this book may inspire many to personal and evangelistic work. The price is \$1.50.

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Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for September 26 God As the Maker and Breaker of Nations

Deuteronomy 8

At verse 17, chapter 7, Moses begins to encourage his people against the peoples whom they are to dispossess of the Promised Land. He calls them to observe that the people against whom they go up are greater than they, and that, in their own strength the children of Israel may not hope to conquer these people; but he bids the children of Israel remember that they do not contend in their own strength alone. Moses tells the Hebrew people that they are not to look to themselves to conquer the Canaanites, but they are to look to Him who gave them victory in all their previous contests. The God who heard their cry in Egypt, and provided them a leader in Moses; the God who encouraged this leader whom He had provided that he might be equal to his great task; the God who prepared a people to be led out of bondage; the God who led these people in spite of their foes and gave them deliverance at the Red Sea; the God who fed these delivered people and gave them drink; the God who gave His people laws, and made religion the center of their national life; the God who condemns intemperance as the destroyer of princes and of peoples; the God who requires social justice as a vital part of national morality; the God who gives His people the power of choice and then hinges their death or life, their failure or success upon their wise use of this power, also lays down the principles upon which a continuation of His favors in leadership and provision for their every need is to be met.

I. The Memory Is Called Into Service

1. Remember God. Deut. 8:11.

"Beware lest thou forget Jehovah thy God." "Take care not to forget the Lord your God" (J. M. Powis Smith). Remember God. Do not forget Him who kept your fathers through the years and led them from victory to victory as often as they followed His leadership. Do not forget Him who never did forget you. Remember Him who led your nation when it was one only man in Abraham, and as it waxed in numbers and in power, did not forget. Remember Him who loved you individually when you were so tiny and helpless that your life, your feeble life, hung as by a

gossamer thread, who did not forget you when your strength was waxing into manhood's prowess, and who does not forget you in the noontide of life's ardent day or in the tranquil evening time. Do not forget God! He never has forgotten you, and never will.

2. Remember the Mercy of God.

He spares you when you do not deserve to be spared. How many a time when I have lost my temper and have said what I should not, have I been recalled to my senses by a realization, a memory, if you will, of how God has in mercy spared me. When you and I were lost, without God and without hope, in His great mercy He spared us and led us to Himself. When our folly had brought us nigh to the door of death, His mercy reached us and brought us back.

3. Remember God's Providence. Deut. 8:12-18.

God is going to bring His people into a rich country, and it shall belong to them, when they have mastered it in His strength and for His great name. In this land they are to multiply and wax great. Their lands are to yield bountifully under the blessing of the Lord, and they are to wax rich. And therein lies the danger. It lay there for the Israelites; it lies there for the children of today.

We are so given to thinking of our work as our work in the sense that we initiate and prosecute it in our own wisdom and strength. A student, and he comes to think his excellent classroom record as a matter which he wins for himself with no help or aid from God. Can you think of a thing more foolish than that a boy or a girl however fine should think not of the health which he or she has as the gracious providence of God? I think right now of a man who is entering upon what promises to be a great work, and is fearful lest a threatened physical breakdown shall forbid his realization of his lifelong dream of a great accomplishment for God.

We shall not enter now into the reasons why God will allow this to occur to a man who wants to accomplish big things for God, except perhaps to say that there may be a hidden reason in the servant's secret heart, unknown even to him, and that this reason well may be a longing to do big things for the sake of the things, and to accomplish high tasks for the sake of the accomplishment. But a servant may be unconsciously desirous of building big that he may stand on the pinnacle of the accomplishment and get praise to himself because of the height to which it has raised him.

For your sake, or wholly for God's? That's the question.

Have you got wealth? Do you remember who gave you the health, the ability to manipulate the forces which have brought you wealth? And do you think all praise is yours for the accomplishment of it? Remember God! "Thou shalt remember." "You must remember that it is the Lord your God who is giving you power to gain wealth, that He may carry out His covenant which He swore to your fathers, as is the

case today."

II. The Memory Is Called Into Service as a Reminder that God Breaks the Rebellious Individual and Nation.

1. He has promised them life on condition of their remembering and obeying Him. He sets no bounds to the possibilities of their accomplishments if only they do not forget, and if they observe to do the things which please Him.

Who knows what good you and I might do, if wholly we were devoted to God? Do you not know that your accomplishment would be finer and more abundant than it is? You know that in your home you might have accomplished more in the living of a sweet wholesome, Christian life. Your wife, your husband, your children, your next-door neighbors all might have a finer conception of the power of God to transform a life, if only you would be diligent under Him to bring your every power into subjection to Jesus.

2. He warns them of certain condemnation and destruction if they obey not His voice and honor Him not in their living. No one was ever excused by the God of Justice. He reckons with men absolutely. He forgives, yes! That is an entirely different thing. But every wrong we do here in this world, every one without exception, must be somewhere atoned for. There is no such thing as our being excused for our shortcomings even once.

He who comes to God pleading the merit of our blessed Lord Jesus, and acknowledging that in the flesh, in the natural heart, there resideth no good thing, finds God always ready to forgive. But he who does wrong, thinking to presume upon the kindness of God and thereby escape the consequences of his wrongdoing, the legitimate consequences of his wrongdoing, is just reckoning God to be such a one as himself.

The God who spared not the nations which were cast out before the march of Israel will spare no one else. Oh! They were heathen, and we are a Christian nation! Mercifully God pity us! Our skins are white, hence, we presume that people of all other colors must kow tow to us, not minding that Thou dost look upon the heart. We consider that Thou hast led us to this goodly land, and that, therefore, Thou wilt not reward us according to our heart-sickening sin. Teach us that Thou dost not hold them guiltless who profane Thy holy name and do despite to Thine unspeakable holiness by our wayward lives!

—BR— REVIVAL MEETINGS —O—

A summer of continuous work with no vacation; but I enjoyed it immensely. My college work was interspersed with revival meetings—nine weeks of teaching and five weeks of revival meetings.

Our summer terms were each three weeks in length. Three terms were given to the study of Revelation, Hebrews and Acts of the Apostles. Students in these respective classes did the finest quality of work ever done in my 22 years connection with

Mississippi College. The studying of these books afresh, I found to be an excellent preparation for revival meeting work.

Revival meetings were held with Pastor Hickman in his Winona church, two meetings with Pastor W. E. Lee in his Peach Creek and Union churches in Panola County, one week with Pastor J. W. Kitchens in his Self Creek church in Okibeha County. My meetings closed with the Walnut Grove church where Evangelist S. E. Tull did the preaching.

The fellowship of all these brethren was a joy to me. I never labored with pastor and evangelist who were more considerate, cooperative and held in higher esteem by those they serve than these lovable servants of the Lord. My association with them refreshed my spirit.

In these meetings there were more than 50 additions to the churches, 40 of whom were on profession of faith. The Self Creek meeting with Pastor Kitchens was marked by unusual manifestations of spiritual power. There were 4 notable hours in this meeting—Tuesday night, when there were nine additions on a profession of faith, among them several mature people; Wednesday morning, when Bro. W. L. Yeatman was ordained to the full work of the ministry. William was reared in that community and holds the confidence of all. He and his wife were graduated from Clark College last session and are now students in Mississippi College. I was told that he is the first minister ever to be set apart by that church. Thursday night we witnessed another mighty manifestation of spiritual power, when 15 asked to be received into the church, 11 of them by baptism. The morning service on Friday reached another high point, when a large group of people rededicated themselves to the service of Christ.

Dr. S. E. Tull did the preaching in our meeting at Walnut Grove. He did some as strong preaching as I have ever listened to. I am rejoiced that he has felt impressed to give all his time to the field of evangelism. He does a type of preaching scripturally adapted to the building of Christian life and saving the lost. I am confident that his type of evangelism will ultimately counteract hurtful tendencies in some forms of modern evangelism.

There were some unavoidable hindrances in the way of the meeting. Our new church building had not been completed and we were under the necessity of holding the services in a borrowed building. Rainy weather and cotton picking added another difficulty. However, there were eight additions to the church by letter and on profession of faith. Our new church building will be completed by the middle of October.

M. O. PATTERSON.

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FELLOWSHIP OFFERINGS AT LORD'S SUPPER

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THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION would be grateful to the churches if they would take a "FELLOWSHIP OFFERING" on the First Sunday in October, or on some other date more suitable to them, for the purpose of supplementing the meager checks which the Board is able to send out to its one thousand two hundred relief beneficiaries consisting of aged ministers and widows. Will not the pastors and deacons of our churches in your State give special heed to this request and send in through your State Secretary-Treasurer the amount that you realize from this offering marked, "For Ministerial Relief Special."

Many churches in the several states have taken these "Fellowship Offerings" at the Lord's Supper during the past year, but the many amount to only a scattering few when we think of the whole number of churches in our Southern Baptist Convention.

How reasonable a request this seems to be and how pleased our churches should be to respond to it. Surely there will be interest manifested by thousands of our churches and church members in providing something extra for the winter months to be sent to our needy veterans and to the widows of deceased veterans. A simple statement by the pastor one week in advance of taking the offering would insure worthy gifts.

Thomas J. Watts, Executive Secretary, THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION, 2002 Tower Petroleum Building, Dallas, Texas.

—BR—

SALVATION BY GRACE THROUGH FAITH

—o—

(Statement of faith made by Dr. J. R. Sampey at Edinburgh, at the Conference on Faith and Order.)

The following brief statement by President John R. Sampey was made on the closing day of the Edinburgh Conference on Faith and Order. There had been extended discussions in which the representatives of the Orthodox Greek Catholic church, the Anglican Church, and the Lutheran Church had exalted the so-called Sacraments as in some real sense necessary to salvation. One the closing day addresses had to be quite brief; hence the brevity of this statement. Dr. Sampey said:

"Mr. Chairman, Southern Baptists, with a communicant membership of 4,458,000, are of one mind in affirming that men are saved by faith in Christ Jesus, without the necessary intervention of church, Priest, or Sacrament. Men are saved one by one, and not en masse. Jesus says, 'He that loveth me shall be loved of my Father, and I will love him, and

will manifest myself unto him' (John 14:21). He also says, 'I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing' (John 15:5).

"Our Lord deals with the individual. He said to Nicodemus, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life' (John 3:14, 15). Then follows that greatest single verse in the Bible, 'For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life' (John 3:16). We believe that salvation does not come through the ministrations of a priesthood, or the so-called sacraments of the Church, but through union with Christ by personal love and faith. Whoever learns through reading the New Testament, or through the witness of a disciple of Christ, the message of God's love in Christ, can be saved, if he believes on the Son of God and enthrones him in his heart and life. If he is truly saved, he will show his love by keeping Christ's commandments. He will confess his faith by baptism. He will associate himself with Christ's followers in the church, and earnestly strive to observe all that Christ has commanded, including participation in the Lord's Supper as a memorial of Christ's death on the cross for our sins.

"The report which we are considering seems to me in many places to put the Church with its Ministry and Sacraments between the sinner and his Saviour. Our Lord Himself has said, 'I am the Way, the Truth, and the Life—no man cometh unto the Father, but by me.'

"I have the distinct impression that in the findings of the Conference, though we affirm more than once our belief in the Saviourhood of the Lord Jesus and his sole mediatorialship, yet time and again the Church and the Sacraments are thrust between the individual soul and the Saviour, as in some sense essential to his salvation."

—BR—

G. T. PIGOTT

—o—

On the 17th day of June, God in His wisdom called G. T. Pigott, and his going has made a vacancy which none other can fill.

The Dinan Baptist Church sustains the loss of a charter member and a deacon.

We extend to his widow, children and other loved ones our deepest sympathy as we sorrow with them, and assure them of our prayers that they may find all needed comfort and help.

Be it further resolved that a copy of these resolutions be spread on the church minutes, a copy sent to the family, and to the Baptist Record at Jackson.

Signed:

MRS. EDGAR J. MAGEE,
MRS. ALTON MAGEE,
MRS. CARLOS OWENS.

—BR—

SUBSCRIBE TO THE BAPTIST RECORD.

WHY IS IT—

—o—

That much is said about the dance hall, pool room, gambling, wrestling, boxing, cigarette smoking, roadside parking, but, as far as the writer can find out, no pronouncement is made in regard to (what seems to her, at least) the major cause of our social declination?

Several years ago one Mr. Woodley, of this state, made some effort to get a law passed requiring more modest bathing suits, and stopping practically nude men and women from parading the streets of our towns and villages and summer resorts. At this writing I do not recall any other effort being made by any one, any paper, or in any way to try to overcome the evils of our modern water sports. Delicacy, refinement, modesty are fast becoming things of the past. My conviction is that when these finer feelings are atrophied a greater number of divorces, necking, dance halls, and a larger and larger number of unmarried mothers will be the result. The proximity of the sexes in a dance hall—public or otherwise—is far better than the lolling over each other on our beaches and lakes and religious assembly grounds by men and women, boys and girls—aye, even by little, very young children, all but absolutely nude.

At a recent assembly the young ladies were told not to wear shorts anywhere at any time; a play was put on in the auditorium, and a girl in shorts paraded the rostrum before a very large mixed audience.

Is it not time to act? Can we not do something? My very soul is aggravated within me over present conditions in this matter. Personally I am suffering much criticism because of my stand—"I can do no other—God helping me."

MRS. J. H. DEW,
In Bib. Recorder.

—BR—
SHUBUTA B. T. U.

Miss Robia Taylor, Baptist Student Secretary for M. S. C. W., Columbus, assisted Mrs. N. A. Edmonds, young people's chairman for Clarks County Association, with a B. T. U. study course at the Baptist church here August 1 through August 6. The meetings were held each morning and evening. There were thirty enrolled, and twenty-three completed the course by examination. The week's work was climaxed with a picnic for the Juniors and a social for the Intermediates.

Mrs. Georgia D. Phillips

—BR—
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CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores (Pronounced "Card-u-i.")

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ITCHING
Wherever it occurs and however irritated the skin, relieve it quickly with soothing
Resinol

Thursday, September 23, 1937

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Did you observe carefully last week the beautiful plan across the top of our page for the new buildings soon to be begun at the orphanage? This is what the architect hopes to put up in course of time. Though these will not be all built for some time, of course, the nursery building we believe soon will be, and this should increase our desire to help as much as we possibly can in this work which is such a necessity for the wee tots of the Orphanage. We thank the editor for putting the picture on our page, and think it a very appropriate place, for we are great friends of our orphans, aren't we?

Miss Mildred Mixon also sends us this week a very grateful letter. You will enjoy reading it also for the account of the conversion of the old French gentleman and his wife. We are glad to know that the power of God can be shown in the salvation of these two old people. And it will be shown in their lives, also, as they follow their Saviour. We wish for Miss Mildred a happy session at the B. B. I., and a useful one, and do not doubt that it will be both happy and useful.

The next letter is from Lura Clark. She seems to have had a fine vacation trip. We are sorry to hear of brother Clark's moving, especially as we have heard he is leaving the state. But perhaps they will not find it necessary to sever their connection with the Children's Page, for they have been fine supporters of our work.

Mrs. Friend sends from Clarksdale her worthwhile gift through J. L. Club No. 4. She has never once forgotten this gift. In another place, I have tried to express, though weakly, our appreciation of her and her genuine help.

Mrs. George Gatewood comes again with another of the frequent birthday offerings which she sends from members of her Sunday school who have had birthdays within the last two months. The church is the Oak Grove church of Scott County. We wish other churches would adopt this plan, which is very helpful to the orphans, and only comes once a year from each person. Perhaps they would, if some one like Mrs. Gatewood would do for them what she does so cheerfully.

With love,
Mrs. Lipsey.

Bible Study No. 8, Sept. 23, 1937
THE KING'S SON'S MARRIAGE FEAST

Matt. 22:1-44

Jesus has come into the world to save sinners, but his mission was first to the Jews. They as a nation were refusing to accept Him, and the story we have today was told to the religious leaders of the Jews. It is the story of a wedding feast, to which generally people are so glad to go. A certain king was making a marriage feast

ATTENTION
PIANO
SALESMEN!

We have an opening for first-class piano salesmen to travel Mississippi. This is a splendid position for a man with proven ability to make a permanent connection with the largest music house south. Write in full detail giving age, previous connections, references, and basis of remuneration you prefer to work. Write P. M. Harris, General Manager, Philip Werlein, Ltd., New Orleans, La.

for his son. When it was ready, he sent out his servants to tell them so. But they would not come! He sends out new invitations, and this time gives some account of the good things prepared for the party, and urges them to come.

But the invited guests cared nothing about going, and one preferred to go to his farm and another to his place of business. The rest of them even got angry with the servants, and treated them cruelly, finally killing them. When this was reported to the king, he was very angry, and sent out his troops, and put those murderers to death, and burnt their city. Then he said to his slaves, "The feast is ready, but the invited guests were not worthy. Now, you go out where the roads leave the city, the partings of the highways, and ask every one you find to the banquet." So the slaves went out on the highways, and got together all the people they could find, good or bad, and the hall was full of guests. But when the king came in to view the guests, he found among them one who did not have on a wedding garment. It was customary in eastern countries for the giver of a wedding party to furnish also for each guest the wedding garment, and this guest had no excuse for being so poorly dressed on this happy occasion, when the host asked him about it. Then the king commanded his slaves to bind and throw out into the outer darkness this ungrateful man.

The king's son, in this story, the bridegroom, is the Lord Jesus. He is speaking to his enemies of himself and he knows that they have rejected him as their Saviour. The first invitations to the marriage feast were to the Jews; if they will not come, others must be invited. So when he sends his servants out to the "parting of the highways," he is speaking of the time when after Jesus' death on the cross, then, indeed, "all things were ready," and salvation was offered to all people who would take it.

When mention is made of the man who pushed himself into the marriage feast without putting on the wedding garment provided by the king for each one, I think this means that the Lord offers to each of us Christ's righteousness, because we have none of our own, and that we must rely for salvation on that alone. If we will not have Christ's righteousness, offered to us, we cannot be saved, but will be like the poor man in the story, cast out into outer darkness. Do not, dear children, refuse this salvation.

—o—

GIFTS TO ORPHANAGE FOR AUGUST

James and Charles Ellard, Quarter-to-Two Club	\$.25
Charles White, Picayune	.10
Mrs. Austin	.50
Mrs. M. F. Phillips, birthday offering	.91
Ernest Clark, J. L. Club	.35
Hulen Simmons	.50
John and Julia Lipsey, Colo.	1.00
Clinton Sunbeams, by Mrs. McDonald	1.00
Friend at Clarksdale, Orphanage support	2.00
Friend at Clarksdale, new orphanage building	5.00
Fannie Mae Henley, J. L. Club No. 1	.50
Margaret Henley, Quarter-to-Two Club	.12
Miss Juliette Cox, Primary Dept., Meridian S. S.	1.00
Mary Frances Head, Gulfport, Quarter-to-Two Club	.12
Ernest Clark, J. L. Club 16	.50
Mrs. Lipsey	1.50
Mrs. L. G. Pittman	2.50

Ernestine Bailey, Bay Springs Jr. B. Y. P. U.	.50
Cash	.40
Total	\$18.75
Check to brother Mize	18.60
Postage	.15
Cash	.03
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GIFTS TO B. B. I. SCHOLARSHIP FOR AUGUST

Mrs. Austin	\$.50
Mrs. M. F. Phillips	.09
Charles and James Ellard, Quarter-to-Two Club	.25
Hulen Simmons	.50
Ernest Clark	.35
John and Julia, Colorado	1.00
Billie Jean Martin, Quarter-to-Two Club	.25
Clarksdale Friend	1.00
Fannie Mae Henley, J. L. Club No. 1	.50
Margaret Henley, Quarter-to-Two Club	.13
Mary Frances Head, Gulfport, Quarter-to-Two Club	.13
Mrs. Lipsey	1.50
Ernest Clark, J. L. Club 16	.50
Ernest Clark, B. B. I. Scholarship	.25
Ernestine Bailey, Bay Springs, Jr. B. Y. P. U.	.50
Mrs. Lizzie G. Pittman	2.50
Cash	.50
Total	\$10.45
Check to Dr. Hamilton	10.25
Postage	.03
Cash	.17
—o—	

Wesson, Miss.,
Sept. 10, 1937

Dear Mrs. Lipsey:

We have had a wonderful vacation in Kentucky this year, and saw many points of interest. We went to Cumberland Falls, Lookout Mt., and many other places.

We were so sorry not to have been at home for the meeting. When my best friend wrote me about the fine preaching and singing they were having, I got homesick. Bro. Green of this place, and Prof. Morgan, band director at Co-Lin (where I attend school), made a fine team from all reports. I know, too, because I've heard both.

We are going to move away from here. We've been living here for five and a half years, so you can imagine how I hate to leave. I have friends at home and school I hate to leave. I especially will miss seeing some of the teachers I had last year on the campus, as I've not gone long enough this year to really become accustomed to the teachers I have now.

Sister has been visiting in Webb, Miss., this summer, while we were in Kentucky, and did she grow! She's nearly as tall as I am. Canoy is almost as tall as sister, and I'm almost as tall as dad—lacking one-fourth inch. I guess soon we'll be the same size.

I became used to hurried writing in taking notes in school, so you may not be able to read this "lingo."

Our family needs your prayers.

Lovingly,

Lura Clark

P. S.—Oh, I forgot! I'm sending you \$1.00.

We're going to miss your family, Lura, when you go away. I have already asked our Heavenly Father to be with you there in guidance and support. And you must come back to see us sometime. Thank you so much for the dollar.

—o—

Clarksdale, Miss.,

Sept. 14, 1937

Orphanage \$2.00
B. B. I. \$1.00

J. L. Club No. 4,

Friend.

Here is a missive from our Friend, which we're so pleased to have her send.

Our glad attention now we lend,
And swift to her our thanks extend.

Lake, Miss.,
Sept. 13, 1937.

Dear Mrs. Lipsey:

Here I come again with one dollar and eighty-nine cents from the Oak Grove church, Scott County. Everything we can do is a very small mite, except to wish you success in your Christian work in a big way. This collection comes from Sunday school members having had birthdays within the last two months and each one contributing on his respective birthday in behalf of the Orphanage. Hoping to soon send an offering for the nursery building at the Home.

With love,

Mrs. George Gatewood
I'm glad to have the birthday offerings, Mrs. Gatewood, for we are falling a little behind this month. I join with you in your hope in the last sentence, and that others will feel the same way. Thank you so much.

Bastrop, La.,
Sept. 9, 1937.

Dear Mrs. Lipsey:

My ship will soon be sailing again for B. B. I. and how thankful I am to the children's circle that I can turn that way again.

My summer's work will soon be ended. What a glorious time I have had in the Master's service! I must tell you about an old French grandfather with whom I came in contact in one place who has recently been converted.

The old Frenchman and his wife came to the Baptist church one night during a revival to "make fun" of our religion. But the very first night his wife accepted Christ. He became so angry with her that he even refused to speak to her; but after going to bed that night he could not rest or sleep. As he lay awake the most hideous creatures got after him; but, instead of asking for a doctor to be called, he asked for his wife to pray for him because he was afraid he was going to die.

After the old man had stayed awake all night trying to keep the evil creatures away, he arose in the early morning and gave his heart to Jesus. The next night he went back to the Baptist church, not to criticize, but to publicly confess Christ as his Savior. A few weeks ago he was 79 years old and the happiest person I ever saw because Jesus cared enough for an old man like him, after he had wasted the best years of his life, to save him. Now he wishes to live many more years so that he may tell the people about him of Christ's love for them. There are so many in darkness with no one to show them the light.

Let me again express my deepest appreciation and gratitude to you and every member who has contributed to the scholarship fund. Pray for me as I return to school.

With love,
Mildred Mixon

Gray's Ointment

USED SINCE 1820 FOR—
SUPERFICIAL CUTS AND BURNS

AND MINOR BRUISES
25c at your drug store.

FOR COLDS—Use our Gray's (Nethel) Nose Drops. Small size 25c, large size 50c at your druggist.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS.

JACKSON, MISS.

Serious Thinking

Lighted Church-House Windows

Church-house by the roadside,
Dark against the sky—
Silence there, and shadows—
People passing by.

Lighted church-house windows,
Shining in the night,
Guide earth's weary pilgrims
To the healing Light.

Light the church-house windows—
It is Sunday night;
Let the gleaming beacons
Send out rays of light.

Sin is on the highway;
Death rides with the crowd;
Set the church bells ringing
Deep and clear and loud.

Church among the pine trees,
Almost hid from sight,
But for lighted windows,
Glowing in the night.

—J. E. Lambdin.

In the light of the above poem it is well enough here to say that in churches where full time preaching is not had the only way to light the church-house windows every Sunday is to have the Baptist Training Union meeting at that time. It is a dismal sight to pass a church-house at night to find it all dark, but a cheering sight to see the light which represents LIFE.

—o—

First Church, Meridian, Elects
Director

Mrs. W. D. Cook, one time Training Union director of the Forest church, has recently been elected to the office of Training Union director of the First Church, Meridian. Mrs. Cook is well qualified for this office, loving the work and having had experience. We are happy to add her to our list of directors.

—o—

Mr. George Elam, Training Union secretary of New Mexico, will be one of the speakers and conference leaders at the State Training Union Convention Nov. 24-26.

—o—

Marion Associational B. T. U. Gets
Off to a Good Start

Under the leadership of Mr. Dodd Fortenberry the Marion County Associational B. T. U. is off to a good start and a good year's work. The first step was to have a study course for the associational officers. They studied the Associational Training Union Manual and thus learned early in the game just what they were expected to do as officers. Congratulations. We shall be expecting some good reports all along.

—o—

Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, will be one of our speakers at the State Training Union Convention.

Liberty B. A. U.

Who said that the monthly business meeting could not be made a success? Well the Liberty B. A. U. has proved that even for the adults the business meeting can be made interesting and successful. They have not missed a meeting this year and in the last meeting had an attendance of twenty-two. Mrs. S. B. Robinson has served as president for the last six months term and is elected to continue in that office for another six months term. They are planning an enlargement campaign soon and as a result we expect to have the report that a second or third B. A. U. has been organized in that splendid church. Rev. C. W. Thompson is pastor and also serves as District Training Union president of District Fifteen.

—o—

Liberty Intermediates

The Intermediate B. Y. P. U. of Liberty had recently the best study course they have ever had. Mrs. Myrtle Tarver, their leader, in reporting the course says that thirty-five members took the course. An interesting feature was the plan—they met at a different home each night and after their hour and a half study a short social feature was enjoyed. This plan gave variety to the work and Mrs. Tarver commends it to other leaders.

—o—

Dr. Frank H. Leavell, Southwide Student secretary, will be one of the speakers at the Training Union Convention, Vicksburg, Nov. 24-26.

—o—

Newton B. T. U.

Rev. R. A. Morris, pastor of the Newton church, reports on their Training Union work for the summer—"Our B. T. U. work has been encouraging this summer. There was no let-down when college was out. We organized a 'College Union' out of our own boys and girls who had been away to school or teaching and carried on. Attendance has held up remarkably well. We reached a record last night with 121 present (Aug. 22nd). Miss Katherine Miley has done fine work as director this summer. Our Training School, held recently, was said to be one of the best ever, we enrolled 75."

—o—

Rev. Jacob Gartenhaus, missionary to the Jews, will be one of our speakers at the State B. T. U. Convention Thanksgiving Week, Nov. 24-26.

—BR—

S. S. ATTENDANCE SEPT. 12TH
Newton Baptist Church 239
Pontotoc Church 202
Poplarville Church 122
Springfield Church 105
Thomastown Church 128
Indianola Church 190

—BR—

SUBSCRIBE TO THE BAPTIST RECORD.

REV. HERMAN WILKINSON ORDAINED AT FRIENDSHIP BAPTIST CHURCH

—o—

Sunday afternoon, September 12, Rev. Herman Wilkinson was ordained to full work of the gospel ministry at Friendship Baptist Church, five miles east of McComb, Miss., where he is a member.

Young brother Wilkinson is a native of Friendship Church community. He is a graduate of Southwest Mississippi Junior College at Summit, Miss., and also a graduate of Mississippi College at Clinton, Miss. He is planning to go immediately to the Baptist Bible Institute, New Orleans, for further training. The ordination was a very impressive service. The program was as follows:

Singing, congregation, Bro. E. T. Brewer, church chorister leading.

Invocation, Rev. Fred Bookter.

Singing, congregation.

Scripture reading, Rev. R. R. Jones.

Special song, Donald P. Dunn.

Ordination sermon, James B. Quin.

Ordination prayer, Rev. A. E. Pardue.

Laying on of hands, Presbytery.

Charge to the minister and presenting of the Bible, Rev. W. A. Gill.

Benediction, Rev. Robert Hughes.

The pastor, James B. Quin, was in charge of the services and delivered the ordination sermon, using as his text Acts 20:28-30. A large and interested congregation attended the services.

—BR—

GRACE ABOUNDS

—o—

Beginning the third Sunday in July, I was with the Clear Creek church in Choctaw County, Alabama. The attendance was good during the entire week and there was a deep moving of the Spirit of God upon the people.

The fourth Sunday in July my son, Rev. Ervin McPheeters, was with me at Fellowship, Lauderdale County, Miss., in a gracious revival.

The first Sunday in August we began a revival at Ward, Alabama, where Rev. Ervin McPheeters assisted his father in another blessed revival. We came from there back into Mississippi and the Lord blessed us in another very happy revival at Arkadelphia. This was the second revival at Fellowship and the third at Arkadelphia, in which it has been the pleasure of the pastor to have his son do the preaching, and this at the request of these churches.

The fourth Sunday in August it was my pleasure to participate in a union revival at Choctaw, Alabama, where I have the pleasure to be the pastor. In all these meetings the Lord was with us and there was a deep moving of His Spirit upon the people. The people came to all of these services. More than could get into the churches. And the Lord added many souls to these churches.

T. B. MCPHEETERS.

—BR—

B. T. U. ATTENDANCE SEPT. 12
Newton Baptist Church 115
Indianola Church 99
Springfield Church 57
New Zion Church 78

CALHOUN BAPTISTS MEET

—o—

Calhoun County Baptist Association met in its 62th session at Mt. Tabor church September 14th and 15th.

Of the 37 churches 35 were represented, reporting 252 baptized; 414 total additions; 6,310 members; paid \$6,403.00 to pastors; \$764.00 to Sunday schools, designated gifts, \$1,604.00; Cooperative Program, \$874.00, a total of \$12,500.00, with church property valued at \$30,000.00.

There were 27 preachers present. Drs. J. E. Byrd, N. S. Jackson, J. M. Walker, pastor at Aberdeen, and C. Z. Holland were there. Among other visitors were Revs. Joel Dorroh, J. S. Dorroh, J. B. Middleton and Roscoe Hicks from Zion.

Reports were good and discussions spiritual and pleasant. A unique and new feature was at the end of the session when all over 70 years of age were invited to stand in the altar for greeting with a hearty handshake. R. A. Bruner, 83, was the oldest.

Deacon Bradford Murphree, moderator; Prof. E. A. Dye, clerk, and Bryant Flannigan, treasurer, were re-elected unanimously.

The association meets at Vardaman in 1938.

Rev. W. E. Ferguson and Rev. Van Hardin, graduates of Mississippi College, Calhoun County men, will enter the Louisville Seminary soon.

Rev. C. H. Ellard and Rev. L. F. Haire, college graduates, Calhoun products, are at home again.

Calhoun County has 41 Baptist churches reporting 337 baptized in August, Vardaman, 45 and Midway 21.

Truly Calhoun Baptists should be thankful and are.

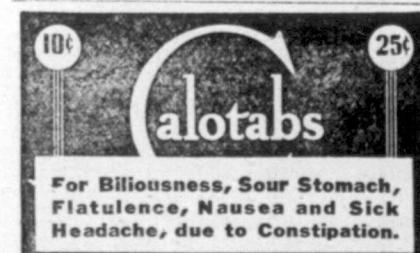
Leslie E. Roane
Vardaman, Miss.

—BR—

B. T. U. ATTENDANCE SEPT. 19
Laurel, West Laurel Church 141
Laurel, First Church 97
Laurel, Wausau Church 39
Columbia Baptist Church 90
Clarksdale Church 133
Indianola Church 85
West Point, First Church 120
Jackson, First Church 123
Jackson, Grif. Mem. Church 280
Jackson, Davis Mem. Church 95
Jackson, Parkway Church 25
Jackson, Northside Church 36

—BR—

Rev. J. A. Landers changes his address from Blue Mountain to Saltillo.



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Malaria

in 3 days

Colds

first day

HEADACHE, 30 MINUTES.

Try "Rub-My-Tism"—World's Best Liniment

Thursday, September 23, 1937

MISSISSIPPI WOMAN'S COLLEGE OPENS

—o—

An enthusiastic group of students and a number of friends from the city had gathered in the auditorium of Tatum Court at 10 o'clock on the morning of September 8 when the twenty-sixth annual session of Mississippi Woman's College was formally opened by Dr. W. E. Holcomb, president.

After the introduction of the official staff and the faculty members Dr. Hewitt, pastor of Immanuel Baptist Church, conducted the devotional of the morning and led morning prayer. A short musical program followed. Dr. George Boylston Brown, head of the piano and pipe organ department, played a piano solo, "Etude" by Moszkowski. Miss Forrest DeLano sang "Prayer," by Guion, and Miss Janet McDonald played "Ave Maria," by Bach-Gounod, on the violin, accompanied by Dr. Brown at the organ and Miss Emily Joe Denson at the piano.

Following the musical program Dr. Holcomb introduced the trustees present, and Mr. G. M. McWilliams, president of the Board, extended greetings to faculty and students on behalf of the trustees of Mississippi Woman's College.

Dr. Wallace R. Rogers, pastor of the First Baptist Church of Vicksburg, brought the address of the morning. His text was, "As a man thinketh in his heart so is he." Dr. Rogers reminded us of the fact that God's don'ts to mankind are given because of His love for man. We become what we think for "Out of the heart are the issues of life." In his closing remarks he gave to us the admonition of Paul to think on whatsoever things are lovely, whatsoever things are true, whatsoever things are of good report.

Rev. A. S. Johnston pronounced the benediction.

(Written by Miss Corinne Byrd.)

List of Faculty and Administrative Staff

William Edgar Holcomb, A.B., LL.D., president and chairman Religious Education Department.

Herd C. Steele, B.S., Ph. D., dean and professor of chemistry.

Willie Dee Hearst, B.A., B.A., M.S., associate professor of biology.

CHILLS AND FEVER

Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

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Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

Otis Perry Eure, B.S., M.A., professor of education and psychology.

Ivey Gravette, B.A., M.A., acting professor of English.

Corinne Byrd, A.B., acting professor of French.

Joseph O. Van Hook, Ph.B., A.B., M.A., Ph.D., professor of history.

Gertrude Pennington Meek, B.A., M.A., instructor in history and social science.

Bertha Gibson Williamson, B.S., instructor in home economics.

William Byron Brown, A.B., Ph.D., professor of mathematics and physics.

Willie Kate Baldwin, A.B., M.R.E., instructor in religious education.

Annie Laura Middleton, B.A., M.A., professor of Spanish.

Virginia Caperton, A.B., M.A., instructor in secretarial training.

George Boylston Brown, B.M., M.M., Ph. D., director of music and professor of piano.

Helen Janet McDonald, B.M., instructor in theory and violin.

Forrest DeLano, B.M., instructor in voice and dean of women.

Agnes Ellis, B.A., M.A., instructor in speech and physical education.

Robert Ford Bass, business manager.

Mrs. Lucy Jennings O'Briant, librarian.

Mrs. Pearl Duckworth Edwards, A.B., hostess and dietitian.

Essie Mae Loper, R.N., college nurse.

Theophilus Erskine Ross, Jr., M.D., college physician.

—BR—

JUST FRIENDLY ADVICE

—o—

The state workers want to attend all the associations. But try as hard as we can, we just can't make all of them. The reason is some weeks only two or three associations meet. Other weeks as many as 23 associations meet.

As an interested Baptist we give below a schedule of associations which would allow the regular workers to attend the associations.

As employees of the Baptists of Mississippi, we want to let the associations know what we are doing and how we are doing it. So we ask the Baptists of the state to look over this schedule and if any of it is worthwhile, use it. If not, don't blame me, I don't know any better than to suggest when I have an idea (which isn't often).

Sept. 7, Benton County
Sept. 7, Grenada County
Sept. 8, Tippah County
Sept. 8-9, Yalobusha County
Sept. 9-10, Lee County
Sept. 9, Lafayette County
Sept. 10, Marshall County
Sept. 14, Union County
Sept. 14, Calhoun County
Sept. 15, Pontotoc County
Sept. 15-16, Coldwater
Sept. 16, Oktibbeha County
Sept. 16, Noxubee County
Sept. 17, Sunflower County
Sept. 17, Jasper County
Sept. 21-22, Lebanon
Sept. 21-22, Tate County
Sept. 22, Clarke County
Sept. 22, Rankin County
Sept. 23, Madison County
Sept. 23-24, Lauderdale County
Sept. 23-24, Marion County
Sept. 23-24, Zion

Sept. 28, Bolivar

Sept. 29, Franklin County

Sept. 29-30, Choctaw County

Sept. 30-Oct. 1, Perry County

Sept. 30-Oct. 1, Kemper County

Oct. 5, Clay County

Oct. 5, Jones County

Oct. 6, Carroll County

Oct. 6-7, Pike County

Oct. 7-8, Copiah County

Oct. 7-8, Tishomingo County

Oct. 8, Monroe County

Oct. 8, Panola County

Oct. 12-13, Smith County

Oct. 12, Jackson County

Oct. 12, Tallahatchie County

Oct. 13, Covington County

Oct. 13, Winston County

Oct. 13-14, Alcorn County

Oct. 14-15, George County

Oct. 14-15, Chickasaw County

Oct. 14-15, Gulf Coast

Oct. 15, Columbus

Oct. 15, Deer Creek

Oct. 15, Wayne County

Oct. 19-20, Holmes County

Oct. 19-20, Lawrence County

Oct. 19-20, Neshoba County

Oct. 20-21, Pearl River County

Oct. 20-21, Itawamba County

Oct. 20-21, Lincoln County

Oct. 21, Leflore County

Oct. 21-22, Mississippi

Oct. 21-22, Riverside

Oct. 21-22, Leake County

Oct. 26-27, Greene County

Oct. 26, Montgomery County

Oct. 26-27, Newton County

Oct. 27-28, Scott County

Sept. 28, Prentiss County

Oct. 27-28, Simpson County

Oct. 27, Hinds-Warren

Oct. 28-29, Walthall County

Oct. 28-29, Kosciusko

Oct. 29, Jeff Davis

—A. L. Goodrich

—BR—

The teacher had been giving his class of boys a lesson on salmon fishing and canning. At the close of the lesson the boys were told to take home their slates and draw a salmon for the evening's home work.

Morning arrived, and each boy's slate was examined. One bore no drawing whatever, so the teacher demanded an explanation.

"Well, sir," said the boy, "I drew a real good one, and when I came to get my slate this morning I found the cat had licked it off."—Northern Daily Telegraph.

Good Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when, because of constipation, their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-draught acts on the bowels and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

Swing

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Home Services

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The New Formula

As Essential To Home Happiness As The Other Vitamins Are To Health



• Happy Homer, the Happiness Specialist, can point the way to a new freedom. Modernize your home now, it's time for better living.

SEE YOUR APPLIANCE
DEALER
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Thursday, September 23, 1937

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**WHY UNITED STATES
REPRESENTATIVE
AT VATICAN?**

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(Dallas News)

Sometime ago there appeared in The News an article by some of the Catholic brethren complaining of the fact that certain groups in the United States objected to the Government at Washington having an official representative to the Vatican at Rome. In the opinion of these brethren such an attitude on the part of the Protestants of America is narrow, bigoted and un-Christian.

It should not be considered unreasonable that the Protestants of America, who believe in liberty of conscience and freedom of worship to all peoples, regardless of creed, should object to having the Government, which is supported by the taxation of all the people, pay for an official representative to sit in the councils of the Pope at Rome, when this Pope and his predecessors have at no time in their history announced their belief in the liberties which we now enjoy in America and extend to all of our Catholic friends. In fact, Protestants have not forgotten the long years of persecution which they suffered at the hands of the Popes. They remember, too, that the Popes have, at one time or another denounced freedom of worship, of conscience, government by the consent of the people governed, the freedom of the press, and the public school system. Then why should an organization which has exerted its influences to overthrow and defeat these very liberties expect any people where these liberties prevail to seek its counsel and advice?

The Catholic hierarchy is supposed to be a religious, and not a political organization. There should be no more reason of sending a representative of the Government to confer with the Pope than to the leaders of the Methodist, Baptist or Presbyterian denominations of America. The people of the world have noted that the Pope talked in very general terms of his desire for peace, but out from the very shadow of the Vatican, Mussolini and his army, without cause, destroyed the government and took the territory of an innocent and unoffending people.

Protestants of America notice

**FOR HICKER
HEADACHE RELIEF
STANBACK**
10¢-25¢

**BASIC
SLAG
MAKES
LEGUMES
GROW!**
Sweetens sour soil.
Stimulates plant growth.
Causes quick seed germination. Apply now —
400 to 600 lbs. per acre.
Write for free
Booklet giving
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also that the Pope is unable to secure peace, or even sufficient cessation of hostilities in Spain, that they might discuss the issues of the present war, and yet Spain is said to be the most Catholic nation in the world. Protestants note also that, though the Popes have been in dominance in our neighboring country of Mexico for 400 years, yet the Catholic churches of Mexico are closed today by the leaders that should be the friends and supporters of the Pope.

The little review of history indicates that the Pope, as a political figure in the world, is about equal to zero, and the halo of the days of the Holy Roman Empire seem very much darkened in these modern times, so much so that it would be a waste of time and money for any Government, much less the United States, to seek the counsel and advice of an institution that has long passed its zenith and is on its decline as a political power.

N. A. MOORE

Abilene, Texas.

—BR—

MISSISSIPPI WOMAN'S COLLEGE

—o—

The B. S. U. of Mississippi Woman's College, Hattiesburg, rendered a very impressive and enlightening program in chapel this morning. Quiet music was played as the members of the student body came into the auditorium. Miss Tommie Jean Ryan led the students in the singing of "Give of Your Best to the Master." Miss Willie Kate Baldwin, of Laurens, South Carolina, new student secretary, gave a very inspirational devotional, after which Miss Ora Lee Wells, president of the Student Government, led in prayer. Miss Gertrude Polk, of Mount Olive, Miss., president, explained the meaning, aims, and ideals of B. S. U., after which she introduced the old and newly elected officers of the Council.

They are as follows:

Gertrude Polk, Mount Olive, Miss., president.

Mary Alice Webb, Jackson, Miss., first vice president.

Alethia Turner, Jackson, Miss., second vice president.

Evelyn Fancher, Louisville, Miss., third vice president.

Doris Wilson, Laurel, Miss., secretary.

Bonnie Lenore Denham, St. Louis, Mo., treasurer.

Margaret Montgomery, Laurel, Miss., reporter.

Mary Elizabeth Ainsworth, Bay Springs, Miss., Y. W. A. president.

Polly Love, Hattiesburg, Miss., publicity chairman.

Jimmie Reese, Shelby, Miss., B. T. U. director.

Clyde Steen, Florence, Miss., Sunday School superintendent.

Elizabeth Eubanks, Lucedale, Miss., Baptist Student representative.

Ora Lee Wells, Atmore, Ala., Student Government representative.

Tommie Jean Ryan, Kewanee, Miss., chorister.

Emily Joe Denson, Bay Springs, Miss., pianist.

Mary Emma Fancher, Louisville, Miss., Presbyterian representative.

Nancy Hemeter, Seminary, Miss., Methodist representative.

HARVEST SEASON

—o—

Kilmichael. Singing by Norman Mason; music by Mrs. Harper and Misses Holmes and Power; preaching by pastor. One baptism.

Scotland. Preaching by Brother G. C. Hodge; singing by brethren Box and Metts; music by Mrs. Reese. Six for baptism, several by letter.

Duck Hill. Preaching by Brother D. M. Nelson, Jr.; singing by Mrs. Taylor; music by Miss Wray. Seven for baptism, several by letter. Six were awaiting baptism before meeting.

McCarley. Preaching by Brother N. G. Hickman; singing led by brethren Hooks and Johnson; music by Miss Herod. Five for baptism, five by letter.

Poplar Creek. I went to this church which was without a pastor, and held a few days' service. One addition. I am to finish the year there.

I assisted Pastor Beverly at Elliott. He is one of the most aggressive pastors I know. The meeting resulted in several additions for baptism. The church plans erection of a new building. In the Elliott church the writer held his first meeting back in 1920.

The writer preached in Mission church near Winona where brother Hickman gives an afternoon service. We had good numbers present. Several were added to the church. This church had been dead for about 12 years until God laid it upon the heart of Brother Hickman to reorganize it. Now a hopeful, happy group are at work again there for the Lord.

N. H. ROBERTS

—BR—

OLE MISS B. S. U. RETREAT

—o—

The Ole Miss Baptist Student Union Council of 1937-38 held its annual retreat at the Bay Springs church, in Lafayette County, on Tuesday, September 14. Ten members were present and made enthusiastic plans for this year's work.

Shelby Rogers, Newhebron, president of the council, opened the morning session with an address welcoming the new and former members of the council. The rest of the session was spent in a study of the Baptist Student Union Manual, which was led by Shelby Rogers and Rev. F. M. Purser. At noon a delicious lunch was spread in the picnic grounds of the old church.

During the afternoon Miss Marian Leavell, student secretary, and Rev. Purser assisted the Council members in formulating the final plans for the year's work.

The members of the Council and other Baptist students from Ole Miss are planning to attend the B. S. U. Convention in Clinton in October. Rev. Purser also expressed the hope that a number of students will attend the Baptist State Convention which meets in Philadelphia in November.

Last Friday the B. S. U. Council entertained new students with a

"College Field Day" party, and on Sunday the B. S. U. greeted newcomers on the campus, at the First Baptist Church.

—BR—
REV. J. SCOTT YORK.

—o—
Scott York was one of our beloved Indian preachers. He was converted and united with the Baptist Church when he was a young man. He felt the call to the ministry and was licensed to preach while he was a young Christian. About two years later he was ordained to the full work of the ministry, and for 47 years he was a faithful pastor. He served the New Choctaw Association as moderator and also as associational missionary. He was one of the pioneer preachers of his people, and was a man of influence. He had many friends among the white people of the Standing Pine community in Leake County, who will miss him, as well as his own people. He was about 79 years old when he died. He leaves two sons and a daughter and other relatives who mourn his going. He died August 25, 1937.

S. E. McADORY,
Missionary to the Indians
of Mississippi.

—BR—
SUBSCRIBE FOR THE BAPTIST RECORD.

Southern Baptist

History

The sixteenth edition of the **SOUTHERN BAPTIST HANDBOOK** compiled by Dr. E. P. Alldredge is just off the press.

Part I deals with the history, achievements and needs of the four seminaries fostered by Southern Baptists. The life story of all our seminaries in one convenient and inexpensive volume.

Part II summarizes and analyzes the marvelous achievements of Southern Baptists during 1936.

Part III contains the directories of Southern Baptists; of state conventions; and corrected roster of ordained Baptist ministers in the South.

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Beauty to Gray and Faded Hair
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ENDOWMENT CAMPAIGN

Mississippi Woman's College

Hattiesburg, Mississippi

By OTTO WHITINGTON, General Director

The Main Problem About Christian Education

Is that it is out of reach of too many of our constituency. There are literally thousands of girls in Mississippi who want a Christian education. They cannot get it because it costs more than they are able to pay. Our problem is to put it within their reach. Primarily our colleges exist for the benefit of our own people. If others get the benefit, all right, but the worth of our colleges to our own denomination is measured by the number of our own Mississippi Baptist people they educate.

Can This Problem Be Solved By Reducing the Number of Our Colleges?

To reduce the number of our colleges will remove Christian education further from our people, not just geographically, but financially. This is proved by the State of Mississippi. The state has greatly multiplied its educational institutions to put education within reach of more boys and girls. Take the junior colleges. There are literally thousands more students in state schools now than there were before these junior colleges were established.

What a calamity it would be for Baptists to reduce the number of their colleges while the state increases its colleges. It can only intensify our problem. If we were not able to maintain them it would be different. But we are amply able to continue all our colleges.

To Discontinue One Christian College Will Not Help Another

One college cannot be built on the ruins of another. A college can only serve a certain constituency and a certain territory. A very small percent of the students of any college come from over one hundred miles away. And that small percentage, in the main, are those who are financially able to go anywhere. I am not thinking of rich girls. They can take care of themselves. I am thinking of that great group of Baptist girls in Mississippi of ordinary means, who need education put within their reach. It is this group that Mississippi Woman's College has served for a quarter century, and desires to continue to serve. I cannot conceive of anyone rejoicing over the discontinuance of a Christian college. I cannot see why any Christian would not want a Christian college to live and render Christian service.

Endowment Will Solve Our Educational Problems

Endowment will enable our colleges to live and operate. If a college has sufficient endowment, it will have no debts. Endowment will enable a college to reduce its fees and tuition. More students of ordinary means will be able to attend the Christian college. Our colleges will thereby serve a greater number of our people, will become greater service institutions for our denomination.

I know of no place in all our denominational work where your gift would do more genuine and lasting good than to help worthy girls get a Christian education. Christian education augments and supports every other cause we have. Our preachers and our foreign missionaries come out of, and are equipped by, our Christian colleges.

Our Baptist people who have money ought to come to the rescue of Mississippi Woman's College and help her render a life service to many girls who otherwise will not have a chance.

Remember Endowment Keeps On Blessing People After We Are Gone!

Send all money for endowment to Dr. R. B. Gunter, Baptist Building, Jackson, or to Mississippi Woman's College, F. D. Montague, Trustee, Hattiesburg, Mississippi.

OLD SERIES
VOLUME LIX.

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